

مَرْحَمَةٌ لِّعَالَمِينَ

MERCY FOR THE WORLDS

RAHMAATUL-LIL-**ALFANJEEN**  
رَحْمَةُ الْعَالَمِينَ

BY

QAZI MUHAMMAD SULAIMAN  
SALMAN MANSOOR PURI

DARUL - ISHAAT

URDU BAZAR KARACHI-1, PAKISTAN

PHONE : 213768



وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"WE HAVE NOT SENT YOU (MUHAMMAD) BUT AS A  
MRECY FOR ALL THE WORLDS". THE QUR'AN. 21:107



RAHMATUL-LIL-ĀLĀBIEN  
رحمة للعالمين

MERCY FOR THE WORLDS

QAZI MUHAMMAD SULAIMAN  
SALMAN MANSOORPURI

Vol. I

*DARUL - ISHAAT*  
URDU BAZAR KARACHI-1  
PAKISTAN



FIRST EDITION - 1988.

TRANSLATION : A. J. SIDDIQUI

**DISTRIBUTORS :-**

Darul - Ishaat Urdu Bazar KARACHI - 1.  
 Idara Tuf Ma'arif Darul Uloom Korangi KARACHI-14  
 Maktaba Darul Uloom - Darul Uloom Korangi Karachi-14  
 Idara - Tul Quran 437-D G/E Lasbella KARACHI - 5 .  
 Idara - e - Islamiat 190 Anarkali LAHORE

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, Most Merciful, Benevolent

**Introduction**

Mercy for the Worlds and its Author  
 (By Late Syed Sulaiman Nadvi)

Some twenty years ago late Maulana Shibli had proposed his 'Seeratunnabi' before the Community which was appreciated from all the corners. Only one dissenting voice was raised by Maulvi Insha ullah Khan (late), editor 'Watan'. He pleaded that since Qazi Muhammad Sulaiman has been intending to write the same hence Maulana Shibli should not take the trouble. After it twenty years passed quietly. During this period both the writers presented many volumes each to the men of taste and got appreciation and popularity on that account. No body had the idea that the two will leave for their heavenly abodes one after another in so quick a succession and a third person will come to the fore who will integrate the two different sources into a fountain head. I take pride in the honour bestowed upon me by Allah in enabling me to complete the works left by those elders.

It was in 1916 A-D that I got an occasion to present myself in an inaugural ceremony of an orphanage on invitation of Hafiz Abdul Haleem of Kaupur in his home village Bassai which was near Sirhind in then Patiala State. The late author was also an invitee to the same and was at that time Session Judge of Patiala. He met me with affection and sincerity. He had been relating to all present the incidents of arguments with Bishops and other christian theologians. It was undoubtedly the first occasion that the seed of affection between the two parties that had been sown in the land of mujaddid Alif Saani.



He was younger to me in age but was Senior to me in all other respects. Large heartedness and humbilty on his part and reciprocy on my part drew us closes to one another. Both of us were members of Nidvatul ulema Society and by this way atleast once a year our meeting was ensured. In the meantime he once came to Mau Session of Ahle Hadees Conference as its President and spent a couple of nights in Darul Musannifin, Azamgarh. It was first occasion to learn that he is a practical Scholar of Hadees. It was also first time for me to see such a man of silent nature to be the louder utterer of Aameen. When I asked him into the matter he told me that his practice was as old as he was an unique combination of enligtenment and bright consciousness, mental faculties and spiritualism. He was an ardent scholar and saint by heart. Ever clean, food of preaching, peace loving and humble. Never demonstrated his Scholarliness. And above all this he was fond and follower of Prophet (Sal'am). Performed Haj pilgrimage twice and during the second died there in Kaaba only. He was so sincere devotee of Prophet (Sal'am) that got his abode for eternal sleep on the same soil. In virtues of Islam commentary and History he has left memorable works but 'Mercy for the Worlds' is best of all and most authentic book. Two volumes of it had already been published during his lifetime and were had earned great popularity. This is the third part that was published pasthumors. The main theme of this book is the salient features of Islam and Holy Prophet (Sal'am). Reader will certainly note as to how a lover of the Prophet (Sal'am) under the deep influence of love for him has spared no chance to point out the technicalities, scholariness and keen insightedness side by side. It is matter of exatreme dejection that the author of the Mercy for the worlds is now no more but it is beyond doubt, dead sure, that so long Islam has been floureshing in the India 'Mercy for the worlds' will keep refreshing the faith of the Indian Muslims and afloatng them.

'Mercy for the world' is an acclaimed success by Grace of Allah in this mortal world and it is sincerely hoped that

the Benevolence of the fasterer of the worlds and his Prophet (Sal'am) will also uphold him in the Next world too.

The main quality of the book is that the author has also mentioned the objections raised by the followers of other religions and has satisfied them by mean of comparison. The book establishes the fact that he had vast study of Bible and Torah beside Quran and Islam.

The present part of the book apparently contains the distinguished qualities of Prophet (Sal'am) apparently but in reality it extensively discribes those distinguished features of Islam that make it a perfect religion. It establishes in short the distinction of our Prophet (Sal'am) being distiguated in all his predecssors. This book is very much convincing and uptodate in respect of the standards of this age contains high values of preaching in itself. Throughout this book there is constant logic and sobriety.

If the popularity and oppreciation that author of the book has earned in this world is any due to the reward if the Hereafter it goes without saying that this book will have been taken for consideration and sufficient to his salvation.

The first two parts of the book have got their place in the Syllabi of Islamic Studies in Islamic institutions. I also hope that this part will also be equally so popular and genuinely useful for Students of Islamic Studies.

Author of the book is really Fortunate that the virtues are still stimualting even after his death due his work-through he himself has ceased to be in this world of action.

Reader join me in the prayer that may Allah raise his degrees in Paradise.

29th Muharram 1352 Hijra Syed Sulaiman Nadvi



## CONTENTS

Chapter	Page
1 Primary Life of the Holy Prophet (Sal'am)	— 1
2 A Little Before Attaining Prophethood	— 13
3 Aposteship and Prophethood	— 16
4 Designs Against Islam	— 25
5 First Emigration of the Era of Islam	— 30
6 Ascension	— 43
7 Hijrat and its Reasons	— 56
8 Thirteen Years of Prophethood in Mecca	— 64
9 Refulgence of Prophet-Hood and Madina	— 80
10 New Homeland-New Problems	— 84
11 The Crusade—Expeditions of Holy Prophet (Sal'am)	— 90
12 Fervour for Faith and Martyrdom	— 98
13 Conquest of Mecca	— 106
14 Expulsion of Jews from Madina	— 120
15 Crusade Against Christians—Expedition of Holy Prophet (Sal'am)	— 126
16 Best Sermon : Fifty Traditions	— 130
17 Education & Purge of Desire	— 138
18 Prisoners of War and Islam	— 141
19 Letters of the Holy Prophet (Sal'am)	— 146
20 Deputations	— 160
21 A Decade of Prophet's Stay in Madina	
Important Events	— 186
22 Adhan	— 192
23 Kaaba and its Greatness	— 193
24 The Concept of Zakat	— 200
25 Ramadhan and its Virtues	— 204
26 Important Events from 3 Hijra to 10 Hijra	— 207
27 Battle of Khybar (Muharram 7 Hijra)	— 214
28 Haj and its Philosophy	— 221
29 Sermon Hujjatul Vida	— 224
30 Outward Behaviour of Muhammad	
Teachings of the Prophet (Sal'am)	— 237
31 Holy Quran and its Teachings	— 258

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Merciful, Benevolent

### Chapter—I

---

## PRIMARY LIFE OF THE HOLY PROPHET (SAL'AM)

### REVERED NAME AND FAMILY BACKGROUND

The revered name of our Holy Prophet (Sal'am) in Syedna Muhammad Bin Abdullah Bin Abdul Muttalib Bin Hashim Bin Abd Manaaf Bin Qassa. He was named Muhammad (Sal'am) at the instance of his grand father. But when his mother saw in her vision an angel calling him Ahmad she adopted this name too, for her son. Thus, his second name from his mother's side was Ahmad (Sal'am).

The Holy Prophet (Sal'am) falls in order of descendance of Hazrat Ibrahim (alaihissalam) from the side of Hazrat Hajra Bibi (radhiyallahu anha). Hazrat Hajra Bibi (radhiyallahu anha) was the daughter of the then King of Egypt named Riqqyoon. Her status was so high before Allah that celestial angels used to descend and appear before her to deliver the Messages of Allah.



The name of the son of Hazrat Hajra Bibi (radhiallahoha) is Hazrat Ismail (alaihis-salam) who was the first son of Hazrat Ibrahim (alaihis-salam). Hazrat Ismail (alaihis-salam) was settled by his father in that place of the valley where now the city of Mecca stands. Almighty Allah had sprung the stream 'Zam Zam' to quench the thirst of the former while he was an infant.

Out of the twelve sons of Hazrat Ismail (alaihis-salam) Qidar is very famous and his name has very frequently recurred in Torah.

In the progeny of Qidar, Adnan and in the progeny of Adnan Qassa are very famous. The latter is, by mean of four ascendancies, the grand father of our Holy Prophet (Sal'am).

The name of the mother of our Holy Prophet (Sal'am) is Amna who was daughter of Waheb, the chief of Banu Zahra tribe whose order of descendance goes to Qassa's.

Hence, the Holy Prophet (Sal'am) hails from the most respectable tribes and is a partician from matriarchal as well as patrarchial sides.

The birth of Holy Prophet (Sal'am) fell in the spring, Monday, 9th of Rabi-ul-awwal year 1 S.P. Aamulfeel, the 22nd April, 571, A.D., the 1st of Jayaith, 628 Vikrami, in the revered place of Mecca at the hour of dawn and before the Sunrise. He was the single son (the only child) of his parents.

His father had died before his birth.

His grand father, Abdul Muttalib, had himself seen the days of being an orphan and when he heard the news of the birth of the posthumous child of his youthful son, Abdullah (died at the age of 24 only) he hurriedly got into the house, took him to the Holy Kaaba and returned after making prayer to Allah. Then offered sacrifice on the Seventh day of the birth and entertained whole of the Quresh tribals at a grand feast to mark the auspicious occasion. After the dinner was over people asked the host about the name of the child. When Abdul Muttalib told that the name of the child

is Muhammad (Sal'am) they were stunned and further inquired into the reason of departure from the age-long established tribal trend in that respect. He told them that he wished the child worthy of praises and regards in all respects. That is why he made a departure from the established traditional tribal trend and named the child thus.

#### EXPLANATORY NOTES :—

1. The Arabic word Muhammad is accusative noun from the word 'hamd' and its nominative is Ahmad. The former signifies abundance of 'hamd' (praise) and the latter its attribute and 'state'. The Holy Prophet (Sal'am) Veers round 'hamd' (praise of Allah) as his names are Muhammad and Ahmad and his exalted place of intercession is known as 'Muqam-e-Mahmood'. The following of Muhammad (Sal'am) is called as Hamadood and his standard is the standard of 'hamd'

2. It is mentioned in Tradition 431 (Khutbat Ahmadia) 'My name on earth is Muhammad and in Heavens Ahmad and so also it is Muhammad in Torah and Ahmad in Bible.

3. Syeda Amna got the vision of naming her son through the angel in the same way as Hajra Bibi (radhiallahoha) had got the name Ismail (Genesis 7/11) and Mary (Mariam) the name of Jesus (Luke ch. 1—Lesson 31).

4. The name of Hazrat Ibrahim (alaihis-salam) was originally Abram which Allah renamed as Ibrahim or Abraham which means 'father of nations' (Genesis—Chap. 17—Lesson 5). Ismaelites, Israelites, Banu Qatura are his descendants. Christian Priests who mention Just Israelites should have their own reasons for shunning off the other nations related to Ibrahim (alaihis-salam) but it deprives them from any justification for calling the Prophet Abraham the 'father of nations' that actually he was.

5. Genesis 7 to 11/16 and 17/21.

#### EXPLANATORY NOTES :—

1. Psalms Ch. 84—Lesson 4, 5, 6, and Bukhari, stated



by Ibn Abbas (radhiallaho anho).

2. Isaiah 12/16, Psalms 120/5, Isaiah 60/7 and Yeromah 49/28 etc.

3. Hazrat Yahiya and Daud (alaihimis-salam) were also borned in spring season.

4. Monday has got special significance in the life of Prophet (Sal'am). His birth, prophethood, emigration and demise took place on that day. It is very authentic source in determining the actual dates related to different events of his life.

5. Historian differ in actual date of Prophet (Sal'am)'s birth. Tabri and Ibn Khalidoon maintain that it was 12th of Rabiul awwal, while Abul fida asserts it was 9th. But subsequently all agree on one point that it was Monday, which corresponds to the 9th of Rabiul awwal. Muhammad Talat Bek Arab in his 'Tarikh Daulul Arab walislam' has also assigned 9th of Rabiul awwal.

6. 52 days after the event of Aamulfeel.

7. 22nd April corresponds according to Gregarian calender. It maintains commencement of English calender from September 1752 A.D. But it is according to old reckoning that 9th Rabiul awwal corresponds to 19th of April 52-64 Julian, while gregory established 2nd of April 571 A.D. according to the old reckoning.

8. It may be noted that the correct period of the Solar Year is 365 days, Hour 5 and 48 minutes, 46 seconds. But in Sambat Prosath calculations 33 seconds are further added over it. As a result Sambat Prasath year begins 33 minutes, 23 seconds later than the Christian year. Sambat Prasath year 1 starts from Sunday (corresponding to 14th March 46-57 A.D. i.e. 9 days before a normal equinox. Sambat 228 started from 2nd March 571, i.e. 23 days after normal equinox. But in our era Sambat 1971 Prasath began from 13th of April, i.e. 23 days after normal equinox. And this difference will continue further in future beginning at the rate of one day later after every 61/2 years. Hence the mistake in assign-

ing the first day of Solar year is due to the fact that the first day of Jaith of Sambat Prasath corresponds to 22nd April 571 while actually the first of Jaith Sambat Prasath 1925 corresponds to 14th May.

9. The birth of the Holy Prophet (Sal'am) according to the hours of Solar calculation had fallen at 4 Hrs., 20 minutes and according to present Arab calender 9 Hrs. 57 minutes and the Sun at that time was at 31 degree 20 seconds of the sign of Aries and 13 Hrs. and 16 minutes had passed of the Ist of Jaith.

10. Isaiah Ch. 9 Par. 6 "we are granted a son". This ominous tiding is related to our Prophet (Sal'am) and in no way can be related to Jesus Christ (alaihissalam) as it is quite clear from the Holy Gospel (by Mathew) that Jesus had other sisters and brothers. He was not the only son of Marya (Mariam).

1. Abulfida (110) and Isaiah 9/6 (He is called queer by this name).

#### FOSTERING BY HALEEMA SA'DIA

It was customary among Arab nobles that after reaching the age of 8 months the infants were entrusted to fostering women and sent out to some climatic station. In line with it our Holy Prophet (Sal'am) was entrusted for fostering to Haleema Sa'dia. She used to bring the child to its mother, and other relatives every six months. After completing two years of age he was weemed. But when she came to restore the child to its mother, considering stability of the climate of the fostering place she returned for further rearing-up of the child to Haleema Sa'dia.

#### THE DEATH OF MOTHER

It was at the age of 4 that Hazrat Amna (radhiallaho anha) took back her child from Haleema Sa'dia and took the Holy Prophet (Sal'am) under direct supervision and care. When Holy Prophet (Sal'am) reached the age of 6 years she died. Then he was transferred to the care of his grandfather.



Abdul Muttalib died at the age of 82 yrs. At that time the age of the Holy Prophet (Sal'am) was 8 years and ten days only.

#### UNDER THE CARE OF ABU TALIB

Abu Talib who was uncle of the Holy Prophet (Sal'am), the real brother of his father Abdullah, now assumed the care of his nephew.

#### BAHEERA RAHIB

At the age of 12 years Holy Prophet (Sal'am) accompanied his uncle Abu Talib to a trade journey to Syria. It was Busra that they met Baheera Rahib on way and he recognized him as 'the would be prophet' boy. He advised Abu Talib not to take Holy Prophet (Sal'am) to the country of Jews (Syria) lest they too recognize him and attempt to harm. Kind uncle returned him immediately from Busra itself.

1. The facts mentioned in Tirmizi about it include that Abu Talib had sent Bilal with the Holy Prophet (Sal'am). But Hazrat Ibn Qayyam (radhiallahoh anho) asserts that at that time neither Bilal was with Abu Talib nor with Abu Bakr (radhiallahoh anho). Beside this it is also probable that he did not exist at all at that time.

2. From the Ayat of the Holy Quran "Wa Kanu min qablo yastaftihoona alallazina Kafaru falamma Ja'a-hum ma arfo kafarubihee" it is evident that Jews awaited the Promised Prophet (Sal'am) and understood that his coming will be blessed by the victory of Jews over non-believers. And it remained their firm belief till attaining of the prophethood by the Holy Prophet (Sal'am) This Ayat further proves that the view of Baheera Rahib was wrong founded because if Jews had recognized him in latter's prime youth (adolescense) they would have accorded him best of the treatment according to their original belief. It therefore, renders the story of Baheera Rahib unconvincing.

#### TRADING TREND

In Mecca there was a widow named Khadija (radhia-

llaho anha) in a millionaire family. She wanted to invest her money in trade when she heard about the truthfulness, honesty and good manners of the Holy Prophet (Sal'am) herself approached for utilizing her money in trade. Holy Prophet (Sal'am) himself went on the business tour and earned sizable profit for her.

In this journey a slave of Khadija (radhiallahoh anha) named Maisra had also accompanied him and told about all the virtuous qualities of the Holy Prophet (Sal'am) which he had himself witnessed throughout the journey. Hearing all this Khadija (radhiallahoh anha) herself requested for marriage and it was conceded to by the Holy Prophet (Sal'am). It may be mentioned here that she had already rejected offers of certain chiefs for marriage who were matching in economic status also.

#### THE NIKAH

At the time of Nikah the age of the Holy Prophet (Sal'am) was just 25 years while the age of Hazrat Khadija (radhiallahoh anha) was 40. She lived for 25 years as wife of the Holy Prophet (Sal'am). Even after her death Holy Prophet (Sal'am) mentioned her name with love and regard and behaved her acquaintance-ladies with due respect and honour.

After his marriage with Hazrat Khadija (radhiallahoh anha) all the time at his disposal was spent in Ibadah (adoration) and in the welfare of the mankind.

#### WELL-BEING OF THE MANKIND

It was during these days that Holy Prophet (Sal'am) drew the attention of several tribal-chiefs towards ever increasing high way robbery, way-laying of the travellers and oppression of the poorer section of the people and exhorted them to help control and curb these heinous crimes. As a result of it, an association was established which included Banu Hashim, Abdul Muttalib, Banu Asad, Banu Zahra and Banu Tameem.

The members of this association were required to take the following pledge :



- (1) We will help restore law and order in the country.
- (2) We will protect the travellers.
- (3) We will help the poor.
- (4) We will prevent oppression of the Weaker at the hand of stronger.

Consequential to the establishment of this association and devotion of the Holy Prophet (Sal'am) to the well-being of mankind without distinction of cast and creed the lives of the travellers and their properties were to a considerable extent adequately safeguarded.

Holy Prophet (Sal'am) has been so firm on his pledge of the association that even after attaining Prophethood he used to announce his readiness to go out to help people whenever called for in name of that association or approached by any one for the purpose.

#### TITLES OF AL-AMEEN & ASSADIQ

In view of the virtues and piety of the Holy Prophet (Sal'am) people refrained from calling him by his name and instead preferred to call him Al-ameen and Assadiq.

The Prophet (Sal'am) was 35 when 'Kaaba' was rebuilt by Quresh people. The necessity had arisen when due to flood its walls had breached in several places. The entire community had worked as oneman in reconstruction of the Kaaba but on placing of the Black Stone (Hajr-e-Aswad) differences arose as everyone was desirous of performing this ceremony by his own hand. Four days had passed in this state of indecision but atlast it was decided on instance of Abu Umayya Bin Mugheera, the seniormost among them all in age, that whoever will enter first (the next day) in Kaaba he will be the Commissioner to decide the matter and everyone will act accordingly.

#### THE BEST DECISION

Perchance it happened as such that Holy Prophet (Sal'am) entered first into the Kaaba and the people waiting for the occasion were so everjoyed on seeing him that they

repeatedly went on shouting slogans "Hazal ameen razaina" The 'ameen' has come we will agree to his decision.

The Holy Prophet (Sal'am) spread a sheet and put the Holy Black Stone (Hajr Aswad) on it and asked the chief of every clan to raise it together and carry it to the place where it is to be fixed. After it was carried as such to the proper place he took it up and fixed it properly in the required or desirable place.

This device of the Holy Prophet (Sal'am) prevented a ferocious War between Arabs.

#### EXPLANATORY NOTES :—

1. Extracted from 'Khutbat Ahmadia' (by Sir Syed Ahmad Khan, died 1315 A.H.)

2. Khutbat Ahmadia.

3. The story that Baheera Rahib had met Abu Talib and the Holy Prophet (Sal'am) on their way to Syria made the Christian Priests to add further that whatever Holy Prophet (Sal'am) proclaimed (on behest of Allah) after the age of 40 years was the result of this monk's (Baheera Rahib's) education. If Baheera Rahib had this conviction which is stated by priests to have been asserted by the Holy Prophet (Sal'am) the question is why do they not themselves follow the suit. Nor they denounce him either.

4. 'Zaadul ma'ad' By Allama Ibn Qayyam (died 23 Rajab 751 A.H.)

5. These people sought to defeat and over come non-believers with the help of the Prophet who would descend midst them. But when proclamation had been made and they had recognized the Prophet they refuted and disobeyed him (author).

#### WELL BEING OF THE MANKIND :—

1. The order of Knighthood in England has developed centuries after the establishment of this association.

2. Originally Kaaba was built by Hazrat Ibrahim (alaihis-salam) with Hazrat Ismail (alaihis-salam). Banu



Jarham, Banu Amalqa, Qassa and Quresh repaired this Shrine occasionally. There has been no such mishap ever with Shrine (Kaaba) like Haikal Jerusalem's i.e. capturing by any enemy and demolition for a period of five thousand years. There is no other Shrine so auspicious as the Kaaba is.

3. Hazrat Ibrahim (alaihis-salam) and his successors used to stall a large stone in the place where they used to offer prayers. Just like Muslims who stall 'Satra' in the open place. Reference in 'The Genesis' Ch. 12, Lesson 7, 8, Ch. 13, Lesson 18, Ch. 26, Lesson 25, Ch. 28, Lesson 18, 19, 22, etc.

Hajr Aswad is also one of such stones which bears testimony that is a proof that it was constructed by Hazrat Ibrahim (alaihis-salam).

#### THE BEST DECISION :—

1. All the Arabs used to call the Holy Prophet (Sal'am) Al-ameen and Assadiq before attaining Prophethood. All prevailing Sacred Scriptures also confirm it. 'The Book of Revelation' (by Jonah) in the end of Bible contains in its first Lesson. It is on the revelation which was made to st. Jonah after the death of Jesus Christ (alaihis-salam). The description goes. Then I saw the Heaven broad opened and saw (a) a silver horse and its' rider (b) who is called truthful and trustworthy (Assadiq and Al-ameen) (c) is an honest Judge (d) is a warrior-12 (e) his eyes are like flames (f) wears many crowns (g) and there is inscribed his name whom no body else knew, except himself-13 (h) and he was wearing a sanguinary dress (smeared with blood) (i) and his name is the 'Word of Allah' (God) (j) and the armies that are in the Heaven followed him riding on silver-horses—15 (k) and a sharp sword comes out his mouth by which he would beat the nation, (l) and he will rule over them by an iron staff (m) and he himself (n) and on his thigh and dress this name is inscribed 'the King of Kings and god of gods' Revelation Chapter 19.

A. In Revelation 2 to 6 it is mentioned see a silver horse and the rider who holds an arrow and is given a crown to wear and he set out to victory.

The signs of the name of rider (11-19) and of holding arrow etc. described (in the 2-6) are true to the Holy Prophet (Sal'am).

1. He used to silver horse (called Bahr).

2. He used to hold the arrow and some times even while delivering Sermon. He always asked Muslims to learn shooting of arrows as your fore father Ismail (alainis-salam) was an expert in it.

3. The Holy Quran calls the Holy Prophet (Sal'am) to be blessed with 'Fateh Mubeen'. His top most victory is success in the mission he was assigned to during his lifetime.

B. The Holy Prophet (Sal'am) was called Assadiq, Al-ameen.

C. Honest Judge is already mentioned in 'Isaiah' Chapter XI and Jonah repeating it cheered that he will belong to the Afterdeath era and further it is mentioned in the Holy Quran itself :-

وَبَضِعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ. وَإِنَّ اللَّهَ  
يَأْمُرُكُمْ بِالْعَدْلِ ۖ

'Wa iza-o hanhum israhum Walagh lal allati Ka'natlahim Wainnallaha yamarkum biladl.

D. It is said he fights on righteousness (is a warrior) and emerges victorious.

E. The description of eyes like flames.

F. And wearing many crowns :

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَذُرِّيَّةً أَوْ دَاعِيًا  
إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا-



**'Ya ayyohan nabio arsal naka Snahidawwa mubash shiraw  
Wanazeeraw Wada-e-yan illallahe bi-iznihee Wasirajam  
muneeran'**

means a combination of many qualities.

G. There is one name inscribed thereon whom no body knew, except himself (a fact that none preceded Ahmad or Muhammad while there have been many Isa, Jesus etc before Jesus Christ (alaihi-salam)).

H. His dress is smeared with blood (reference to the event of Taif where his person received injuries).

Hence all the above points of description are true to Holy Prophet (Sal'am) and not to any other person, as much as to cover it exhaustively.

#### THE BEST DECISION :—

1. Safarussadat Mujadd-ideen Sahib Famoos.
2. Safarussadat (annotated) Published Afzalulmatabe, Calcutta 1352 A.H., Page 31.
3. It is called 'Jabal noor' now.

## Chapter—II

### A LITTLE BEFORE ATTAINING PROPHETHOOD

Seven years before his apostleship he began to see a light and radiance which became a source of rejoice for him. This light did not mark any sound or figure. The more the stage of attaining Prophethood drew nearer the more Holy Prophet (Sal'am) preferred seclusion.

#### THE HIRA

During this period he used to take fried corn powder and water in sufficient quantity and go several miles away from the city in a secluded place. It was a cave of the Mount Hira of the size of 4 X 1-3/4 yards. There he busied himself in adoration of Allah, which included Praise of Allah, His Glorification and meditation on Greatness of Allah. He stayed so long as the water and fried corn powder lasted. Then again hurried into the city to take his supply.

During this stage he began to see visions and they were true. Whatever he saw while asleep found happening in the day.

#### THE SITUATION OF THE WORLD AT THE TIME OF PROPHETHOOD

It must be remembered well that at the time Holy Prophet (Sal'am) attained the Apostleship the situation of the world in general and of the Arabia in particular was very dark. Wilderness and beastliness was reigning supreme



throughout world. Human values had lost all significance and perhaps were found no where in practice.

A. Bani Israil who had already been called snakes after the curse of the Christ (alaihis-salam) had contained nothing human in them except their figure. Being influenced by the neighbouring nations they too had drawn towards idol worship.

B. In Europe the era belonged to ignorance and wilderness

Briton and sexan wild races were inhabiting England.

Northumberland, Mid-land, Norfolk, Suffolk, Sussex (Districts of England) worshipped the idol of Wordon.

France always ran wars with Sexan at the Shore of Alab and this war continued till 782—A.D., when 4500 Sexan Prisoners were brutally slained in Wordon.

Hungary was under the clutches of a very Barberous nation.

C. Mazukia dominated Persia who had Socialized Woman, Wealth and Land. The degeneration of human values can be imagined well in the type of society.

D. In India it was the era of Pranas and Bam Margi were dominant, They were diverting the mankind towards their nasty practices and used to display nude images in the temples and worshipped them. The nude pictures were engraved or painted on the walls of it that any cultured and civilized man would scorn at it.

E. In china the entire nation believed themselves to be the inhabitants of kingdom of a 'Divine Son'. They had appointed separate gods for every objective e.g. the god of rain, the god of progeny (granting sons and daughters), the god of peace and the god of war. But all these gods were Punished by the King.

Confutius, regarded as reformer for China had not yet born.

F. In Egypt christianity had got its root and many a sects had ben created with slightest differences of their belief in respect of Jesus Christ and his status, teachings etc. One sect treated the other as non-believer or diebeliever and did not hesitate even in burning alive to any of their opponent.

G. While the rest of the world was plunged in such a darkness the situation of Arabs can well be imagined from the fact that they did not till that time the rule of any King or the law. For centuries they have been without it. None, even for their guidance had evercome. Their beastly life was a result of isolation from other nations and their ignorance and had made them more pitiable than any people in the world.

That is why Almighty Allah considered them for His Mercy and renewed reformation and new order from this part of the world, the darkest and the hopeless one.



## Chapter—III

### APOSTESHIP AND PROPHETHODO

When Holy Prophet (Sal'am) reached the age of 40 years plus one day (Lunar year) then on 9th of Rabi-ul-awwal 41 year of (Prophet's Birth) vide February 12th 561 A.D., Monday 'Roohul Ameen' descended with the order of prophethood in the cave of Hira.

Roohul Ameen told "Muhammad (Sal'am) accept the glad tiding. You are appointed Apostle of Allah and I am Jibrail (alaihis-salam).

The Holy Prophet (Sal'am) soon afterwards returned home, asked his wife to cover his person by a sheet of cloth. When after quite sometime he was normal told her that he was coming across such things that apprehended danger to his life.

#### HAZRAT KHADIJA'S CONFIRMATION

Hazrat Khadija (radhiiallaho anha) assured him that he need not fear at all, as he loved his relatives, speaks always truth, helps widow orphans needy person, entertains guests and sympathises with the oppressed. Allah will never disappoint him.

Now Hazrat Khadija (radhiiallaho anha) herself felt necessity of peace of mind and to satisfy herself on the issue, so she took him to her cousin, Warqa Bin Nofil.

By the efforts of Nagus (Najjashi) and caesar Christianity had penetrated into Arabia. Hence, at the approach of

attaining Prophethood such person already existed in the country who had gained much knowledge through the Jewish and Christian priest and scholars and used to speak of the appearance of the promised Prophet of Allah very shortly who will subdue Satan and its hosts. These persons included Usman Bin Harees Ubaid, Zaid Bin Umro and Warqa Bin Nofil.

Zaid Bin Umro, the uncle of Hazrat Umar Farooq (radhiiallaho anho) was the person who had travelled to very far and distant places in search of the promised Apostle and after learning that the latter will born in Mecca itself had died in waiting 'to hear about same'.

#### CHRISTIAN DIVINE WARQA BIN NOFIL

At the instance of Hazrat Khadija (radhiiallaho anha) Holy Prophet (Sal'am) related to Warqa Bin Nofil the incident of appearance of the angel Jibrail (alaihis-salam) and the Divine Message. He acclaimed, it is the same angel who had come to Prophet Moses (alaihis-salam) and wished to live the day the people will drive him away.. Holy Prophet (Sal'am) inquired if the people (community) would exile him. Warqa Bin Nofil told that it is the common factor that in the initial stages of preaching community opposes tooth and nail and exiles the Apostles of Allah. And it was the reason that Warqa Bin Nofil wished to live to that day when community will exile him and he would avail an opportunity to serve the Holy Prophet (Sal'am).

After some days the same angel descended again and taught him to recite the names and words of Allah, the key to all the learnings and treasures of realities.

Roohul Ameen had recited the following Ayat :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۖ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ اقْرَأْ  
وَرَبُّكَ الْأَكْرَمُ ۚ الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۚ



'Bismillah irrahman-ir-raheem iqra be-isme rabbikallazi Khalaqa Khalaqalinsana min alaqin iqra Warabbukal akramullazi allama bilqalame allamalinsana ma-lam Ya-lam.'

"Begins with the Name of Allah who is most Merciful and Benevolent. Recite with the name of thy Sustainer who created (everything) who created man from the bectaria of water. (Well) go on reciting. Thy Sustainer is the Most Merciful who taught through pen. (Who) taught the man everything that he did not know.

#### INSTITUTION OF SALAT

After imparting the above lesson Roohul Ameen brought the Holy Prophet (Sal'am) to the base of the mountain, performed ablution before him and the latter followed the suit. Then the two offered Salat as team, leu by Roohul Ameen.

#### THE FIRST CONVERTS

Soon after reaching home Holy Prophet (Sal'am) started preaching. His wife Hazrat Khadija (radhiallahoh anha), his cousin Hazrat Ali (radhiallahoh anho) aged 10, his friend Hazrat Abu Bakr (radhiallahoh anho), his servant Zaid Bin Harisa are those who converted to Islam the very first day of the preaching. It is more significant that the pereons were first converts because they knew in minute detail every action and movement of the Prophet (Sal'am). It is the proof of his righteousness and truthfulness in personal and social life.

Bilal (radhiallahoh anho), Umro Bin Umbasa and Khalid Bin Saad Bin Aas (radhiallahoh ann'm) also embraced Islam a few day later.

Abu Bakr (radhiallahoh anho) was a wealthier man and had a cloth shop in city of Mecca. He was very social man and popular among the the trading community. His convassing helped very much in converting Usman Ghani, Zubair, Abdur Rahman Bin Auf, Talha, Saad Bin Abi Wiqas (radhia-

llaho anhum) and later Abu Ubaida, Amir Bin Abdullah Bin Al-Jarrah (later called Ameenul Ummah), Abdul Asad Bin Hilal, Usman Bin Maz-oon, Amir Bin Faheera Azdi, Abu Khudaifa Bin Atba, Saib Bin Usman, Mazoon and Arqim (radhiallahoh anhum) prompted to follow the suit.

Among woman folk, Khadija (radhiallahoh anha) was followed by the Wife of Prophet (Sal'am)'s Paternal uncle, Ummul Fazal, Isma Bint Umair, Asma Bint Abu Bakr, Fatma (sister of Hazrat Farooq, radhiallahoh anho) radhiallahoh anhuma in embracing Islam.

Those days Salat was offered in a cave, under the hill.

For the first three years after attaining Prophethood, Holy Prophet (Sal'am) used to convass among the people individually and privately and prevented them from worshipping stones, trees, moon, sun or other objects of Nature and persuaded them to worship but one God, that is Allah.

Soon there after, the Divine Order thus received :

#### PUBLIC PREACHING

يَا أَيُّهَا الْمُدَّيِّرُ قُمْ فَأَنْذِرْ ۚ وَرَبَّكَ فَكَبِّرْ وَتُبَّابِكَ فَطَهِّرْ ۚ وَالرُّجُزُ  
فَاهْجُرْ وَلَا تَمْنُنْ تَسْتَكْثِرُ ۚ وَلِرَبِّكَ فَاصْبِرْ ۚ

'Ya ayyohal mudassiro-qum fa-inzir Warabbika fa-Kabbir Wa Syabaka fatah-hir Warrujza fa-abjur Wala tamnun tastaksiro Wali-rabbika fasbir'

"O' the reformer (of the world) rise and deliver the warning to the doers of dirty actions and magnify thy Lord's Greatness—Take to the piety—Shun off (all) the abomination of worshipping the creature—Do not oblige with a view to derive benefit from the people. Be constant in spreading message of thy Lord forbearing all tents and tribulation."



## THE AIMS AND OBJECTS OF THE MISSION OF PROPHETHOOD

It is quite clear from above Ayat that the aims and objects assigned to the mission of the Holy Prophet (Sal'am) were as follows :

1. To inform the disobedients of their actually dangerous state and warn them of its consequences.
2. To proclaim the lordship of Allah, manifesting His Greatness and wrathfulness.
3. Preach and educate the people for the purity in their belief and actions and refraining from indulging in abomination of moral and action outwardly and inwardly.
4. To teach them cleanliness, purity and chastity.
5. To teach Divine Knowledge free and without any obligation. Nor seeking or expecting to derive any benefit out of it from them.
6. Bear constantly whatever troubles might arise in the way of this Mission.

And whoever reviews the details of the sacred life of the Holy Prophet (Sal'am) would himself reach to only one conclusion that he fulfilled his mission in its entirety and to the best of it.

The preaching mission of the Holy Prophet (Sal'am) gradually progressed passing through the following stages :

### FIVE STAGES OF THE PREACHING WORK

First, near relatives and close friends. Second, all people of the clan and the city. Third, the tribals within vicinity of Mecca and its surroundings. Fourth, all parts of Arabia and all the tribes inhabiting it. Fifth, all civilized nations of the world and all the prominent religions being in existence at that time.

Demonstrating great firmness, perfection, ample heartedness, perseverance and elegance, Holy Prophet (Sal'am) endured all sort of troubles, withstood all possibly severe tests

in fulfilment of his holy mission. He supported all his professions by conspicuous arguments and logical impacts.

Readers will very relevantly find in this book as to what efforts Holy Prophet (Sal'am) made in carrying on his mission upto its five stages commendably.

### PREACHING IN THE FAMILY

Holy Prophet (Sal'am) commenced his missionary work ipso facto as per Divine Injunctions and instructions received through celestial angel for his guidance. So as it was ordained to proceed with near relations :

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

'Wa anzir asheeratak al qabeen'

he called men of Bani Hashim to a feast. Their number was about 40—one less or one more. For the first day due to Abu Laheb's uncalled for talks he could not deliver any message because of lack of congenial atmosphere. He again invited them all next day too. And when they had all taken their food properly Holy Prophet (Sal'am) addressed the respectable guests to the following effect :

Honourable guests, present on occasion !

I have come with the well-being of the world and the Hereafter for you all and I do not know anyone else that might have ever come with the better and superior thing for his community. Allah has ordained me to extend invitation to you all for and on His behalf. Tell me who amongst you will follow (join) me.

Hearing it all of them were stunned to silences except Hazrat Ali (radhiallahohunho). He rose immediately and announced "O' the Prophet of Allah (Sal'am) I am at your sweet will". Holy Prophet (Sal'am) then asked Abu Talib to hear what he (Hazrat Ali, radhiallahohunho) says and act accordingly, forthwith. Hearing it the guests flared up in laughter and cut joke at Abu Talib saying—"Look here !



what Muhammad (Sal'am) has asked you—to follow the order of your son.

### SERMON AT THE MOUNT

One day Holy Prophet (Sal'am) went up the 'Mount of Safaa' and called the people. When all of them had assembled he inquired of them straight as to whether they know him as truthful or a liar. All of them shouted at the top of their voice that they believe in his truthfulness and trustworthiness.

Then Holy Prophet (Sal'am) told them to watch that he is standing on the top of the hill while they are standing at the foot of it. Consequently, they cannot see the other side of it, where he can see both the sides. 'And suppose I tell you that a gang of robbers is visible far off and it is going to ransack Mecca, will you believe me or not.' All of them again shouted that they will unhesitatingly believe it because there is no reason to disbelieve him because he is already standing on the top of the hill wherefrom he can undoubtedly see the things on both sides. Thereafter, Holy Prophet (Sal'am) told them that it was just an instance for clarity. Now they should realize that death is haunting over their heads and they have to present themselves to Allah. And he is seeing the Hereafter just in the same way as they are seeing the world.

Holy Prophet (Sal'am) meant to instil an instance of his Prophethood that how a man can see the Hereafter while multitudes of them cannot

### ENDEAVOURS OF THE HOLY PROPHET (SAL'AM)

Now, Holy Prophet (Sal'am) took to the mass campaign of preaching and told them the unique merits of unity of Allah (oneness of Allah). Prevented them from worshipping idols, stones, trees and plants, and killing their daughters. He tried to refrain people from fornication, baiting, gambling and asked them to keep clean their persons from lewdness,

their clothes from dirt, their tongues from dirty talks and their hearts from false belief. They should keep their words and pledges strict and true should not be deceitful in business transactions. They should regard Allah free of all weaknesses, defects and lewdness. They should firmly believe forthwith that this earth, heavens, sun, moon, the smallest and biggest, weakest and mightest among mortals are created by Him. All of us are owe their existence and entire being and unbeing to Allah who is our Fosterer and Sustainer. He grants prayers. It is Allah's Pleasure to fulfil our desires. He is Almighty and nothing in the worlds happens without His Sweet will. None can do anything without Allah's will. Even the Angels do what He orders them.

It was the substance and the main contention of the sermons of Holy Prophet (Sal'am).

### PREACHING IN FAIRS AND MARKETS

There were certain fairs those days which were held in Ikaz, Yuaina and Zil-majaz which endured reputation of massive representative character in the whole of Arabia. Since people from all corners of Arabia used to visit the places on occasions Holy Prophet (Sal'am) used to go there for preaching of Islam and extended invitation to embrace the truthful religion.

### OPPOSITION BY QURESH

Superiority complex ridden and arrogant Qurash who considered themselves Whales in the Vast Ocean of Arabia were utterly displeased by the bold public sermons of the Holy Prophet (Sal'am). There are certain reasons that can be assigned to their displeasure.

### THEIR REASONS TO OPPOSE

1. Their morbid minds were banished to understand the very sense of the Prophethood or Apostleship and thought it far from actual fact that any of the mankind will be sent to preach his fellow beings on behest of Allah.



2. They did not believe in retribution and rewarding for actions. As such, the preaching that they will be reckoned for their actions after death was far from convincing to them or rather an amazing gesture on their part.

3. They were extremely proud of the deeds of their ancestors and their feudal makeup of mind and composure clashed with the concept of Islamic brotherhood and equality. They regarded it contemptuous and could not reconcile themselves to the rudiments of social philosophy and conceptions of Islam.

4. Several tribes and clans were antagonistic to one another, especially Banu Hashim were regarded enemies by Quresh. In wake of such type of a situation it was considered out of question by Parochial Quresh to follow anyone from amongst that sect.

5. They were damn in idol worship and inhaled superiority of their ancestral religion over the rest of the religions of the world.

6. They were accustomed to fornication, robbery, breach of trust, licentiousness and were absolute outlaws in legal and social terminology. There was no limit of women and wine and they used to keep scores of women in their houses to satisfy their standard of lust and sexual satisfaction.

Hence they vehemently opposed Holy Prophet (Sal'am) and became bitterest enemy of Islam and its Holy Prophet (Sal'am).

## Chapter-IV

### DESIGNS AGAINST ISLAM

#### PERSECUTION AND OPPRESSION OF MUSLIMS

When people began to embrace Islam and number of convertes went on up Quresh resolved to persecute and oppress them so that they may return to their original religion and others are afraid of accepting Islam. The oppression of Muslims at hands of Quresh is practically indescribable to full length and only a few instances may be quoted to understand the situation.

1. Hazrat Bilal (radhiallahoh anho) was an Abyssinian and a slave of Umayya Bin Khalaf for whom novel methods were devised for torture. (a) with a rope tied his neck he has dragged by the Urchins into the hills of Mecca (b) he was forced to lie over the hot sand and a huge stone put on his chest (c) his hands were tied to his back and beaten severely with sticks (d) was forced to sit under the scorching sun (e) forced to go all hungry.

But Hazrat Bilal (radhiallahoh anho) did not budge an inch and was constant in chanting 'Ahad-Ahad' (Allah is one). When Hazrat Abu Bakr Siddique (radhiallahoh anho) saw his plight he purchased Hazrat Bilal (radhiallahoh anho) and freed him for sake of Allah.

2. Hazrat Ammar (radhiallahoh anho), his father Yasir (radhiallahoh anho) and his mother Samiya (radhiallahoh anha) were tortured brutally by Abu Jehl. When Holy Prophet (Sal'am) saw their plight he said :



اصبروا يا آل ياسر فان موعدكم الجنة

**'Isbiro Ya aala Yasir fainna mau-idakumul Jannata'**

(O' the Yasir people forbear it your abode is Paradise).

Abu Jehl was so cruel that he pierced a spear in the womb of Bibi Samiya (radhiallahoh anha) which caused her death instantaneously.

3. Abu Fakeeh (radhiallahoh anho) called Aflah was dragged on stony tract by tying rope in his feet.

4. Hazrat Khabbab Bin Arat (radhiallahoh anho) was dragged by the hairs of his head, his neck was strangled, was branded with hot stones and was often forced to lie on burning coal.

5. Yuaina, Zambra, Nahdia, Izran and Abis were the slave girls and their masters took to torture them likewise.

This sort of behaviour was not special to slaves or the aged ones but they did not even spare their sons or daughters and they were also meted out with the same behaviour.

6. When the news of embracing Islam by Usman Bin Affan (radhiallahoh anho) reached to his uncle he used to bind him with date-leaves and smoke was made to gush into his nostrils.

7. Mussab Bin Umair (radhiallahoh anho) was turned out from the house by his mother after his conversion to Islam.

8. Quresh used to bound some converts into the hide of camel and throw under the scorching sun while to others they forced to put on mail coats and tie on hot stones.

In short these tortures were so severe that only outpouring zeal of Islam enabled the converts to bear it otherwise it was impossible for any of the human being to bear it patiently. While it is a fact that in other communities the followers surrendered their Prophets for execution being

bribed (in return of counterfeit coins).

### MISBEHAVIOUR OF THE QURESH

Strewing stones in the path of Holy Prophet (Sal'am) was the usual practice of Quresh people aimed at causing injury to his feet. In order to pollute his health and peace of mind profuse was thrown at his door. But Holy Prophet (Sal'am) just told them what the elegant sons of Abd Manaf are observing their duties of neighbours so eloquently.

It is the statement of Ibn-Amro Bin Al-Aas (radhiallahoh anho) as an eye witness that one day while Holy Prophet (Sal'am) was busy in offering Salat. Aqba Bin Abi Mueet entered the premises with foul intentions. He took out his sheet of cloth and wound it up like a rope. As Prophet (Sal'am) went prostrate he put that rope round the holy neck and wound it so rigidly that his throat began to be choked. Still Holy Prophet (Sal'am) remained in state of prostration without affecting his peace of mind and tranquility. In the meanwhile Hazrat Abu Bakr (radhiallahoh anho) reached there and pushed out Aqba reciting the following Ayat :

اتقتلون رجلاً ان يقول ربي الله وقد جاءكم بالبينات

**'Ataqtaloona rajolan an Yaqoola rabbi-allahoh Waqadj'aa akum bilbayyanate'**

**'Do ye slay a man because he says my Lord is Allah when he has come to you with clear signs of your Lord.'**

Some miscreants fall on Hazrat Abu Bakr (radhiallahoh anho) and beat him severely.

Another time Holy Prophet (Sal'am) was offering Salat in Kaaba. Quresh also came in and sat down. Abu Jehl pointed out to his partymen that in such and such place a camel is slaughtered and its entrails full of excrets is still lying there and asked someone of them to go and bring it. Accused Aqaba rushed and fetched the same. When Prophet (Sal'am)



moved to prostrate put that entrail on his back. Since Holy Prophet (Sal'am) was absorbed in prayer he did not take notice of and the Pagans had fits of laughters and musing.

Ibn Masud (radhillaho anho) was also present on that occasion but could not utter a word due to the overvehemence of the mischief mongers. Innocent Syeda Fatma Zahra (radhiallahoha anha) who also happened to reach there meanwhile, pushed aside the entrail and scolded the miscreants.

### ORGANIZED EFFORTS OF TORTURE

The oppression of Muslims which was being carried on by the Quresh as stated above did not affect the morals of the followers of Islam or its leader and organized regular committees for the purpose. Such a 26—man committee was headed by Abu Lehb and 25 chiefs were its members.

This committee had a very important question before it. That what they should tell about the Prophet (Sal'am) when inquired by the outsiders and strangers so that they are not influenced by him. One of them proposed to tell that Muhammad (Sal'am) was a conjurer.

Waleed Bin Mugheera who was a hard boiled elder objected saying that he has seen many such persons but they cannot be told like because there can be no resemblance between the two. Nor they should tell such a thing which may cause suspicious by Arab tribal that Quresh are liars.

One of them proposed to represent him as an insane.

Waleed again objected, saying the two are not resembling.

Then another suggested to tell that he is a poet.

Again the hard boiled elder told that very arrogantly. It is we people who understand the poetry and verse-making etc. What Muhammad (Sal'am) has to do with the verse.

Yet another proposed to represent that Muhammad (Sal'am) was a Wizard.

Waleed condemned the suggestion on the point that the

cleanliness and decency which Muhammad (Sal'am) maintains is direct opposite of the Wizard who are dirtier, indecent and abominous by their appearance.

When all were beaten down they asked the hard boiled elder (Waleed) himself to point out in this respect :

### DISAPPOINTMENT AND DEJECTION AMONG PAGANS

Waleed Bin Mugheera told them to realize that the words of Muhammad (Sal'am) are very sweet and charming. The only thing that is truth is that his words are such that part father and son, brothers, man and wife. Therefore they should refrain from Muhammad (Sal'am).

### RESOLUTION OF THE OPPONENTS

Ultimately this committee become unanimous on the following resolution :

Muhammad (Sal'am) be teased in all possible ways—He should be laughed at every now and then—He should be ridiculed—The followers of Muhammad and whoever regards him truthful be subjected to extreme tribulations and hardships.



## Chapter-V

### FIRST EMIGRATION OF THE ERA OF ISLAM

#### MIGRATION TO ETHIOPIA

When the Pagans of Mecca were at the pitch of their oppression of Muslims Holy Prophet (Sal'am) permitted his companions that whoever amongst them incenses danger to his life and faith he can migrate to Ethiopia (Habsha) for safety.

After this announcement of the Holy Prophet (Sal'am) a small party of 14 men and 4 women set out in the darkness of night and boarding a ship from Jedda sailed away for Ethiopia.

#### DISTINCTION OF HAZRAT USMAN

This small party of migrants was led by Hazrat Usman Bin Afan (radhiallahoh anho) and Ruqia (the daughter of Prophet, Sal'am) accompanied him. Holy Prophet (Sal'am) had remarked that it was the first pair to migrate in the path of Allah after Lut and Ibrahim (alaihis-salam).

#### CHASE BY PAGANS

This batch of migrants was followed by another of 83 men and 18 women to Ethiopia. It included cousin of the Holy Prophet (Sal'am) Hazrat Jafar Tayar (radhiallahoh anho) Qureshi tribals chased them to the sea-shore. But they had left just a little before.

The King of Ethiopia was a Christian. Pagans of Mecca

also visited that country with valuable gifts for him. They represented that a number of persons have migrated to that country which be handed over to them. The King called the immigrants to his court. On that occasion, Jafar Tayar (radhiallahoh anho), the cousin of Holy Prophet (Sal'am), delivered the following speech in the Royal Court of Ethiopia.

#### SPEECH OF JAFAR TAYAR (RADHIALLAHO ANHO)

O' the emperor we were ignorant person and worshipped idols. We remained lewd and used carrion. We lacked any sign of humanitarianism and true hostmanship. We had no good consideration for our neighbours and practically no code of law existed there (in Arabia). During the while Allah appointed an Apostle from amongst ourselves. Whom we knew perfectly all-right in the proper order of descent and his own personal qualities of decency, cleanliness restraint and morality. He preached among us the oneness of Allah and told us not assign partner to Allah. He stopped us from worshipping idols. He asked us to speak always truth, fulfil our pledges and promises, refrain from sins and evil. He bade us to offer Salat, pay Sadaqa, keep fasts our community has reacted against us on that account and has unleashed a state of terror and oppression in order to hold us back from worship of one God and revert to idol worship. After bearing extreme hardships of those people we have migrated to your Kingdom to seek shelter and asylum.

The King after hearing this representation asked to recite the Holy Quran. Jafar Tayar (radhiallahoh anho) recited Surah Mariam which influenced him so much that he began to weep. Then he observed that Muhammad (Sal'am) is the same Promised Prophet which was hinted by Jesus Christ (alaihis-salam). And he thanked Almighty that he is alive in the era of that Promised Prophet (Sal'am).

The King ultimately order the Pagans of Mecca to leave his court.

At length when Pagans of Mecca realized that they have turned failure in Ethiopia and the situation has remained un-



changed they resolved to tempt the Holy Prophet (Sal'am) and then threaten him out rightly. They held the view that either of the two will work.

After mutual consultation a chief of Mecca named Atba who was a wealthy man of repute those days come to the Holy Prophet (Sal'am) and began his speech thus :

My nephew, Muhammad ! If your activities are guided by the motive of money we ourselves will present you very huge amount that you will become wealthy.

If your motive is status then we all make you our chief and are even ready to crown you as King of Arabia.

We are ready to do whatever you please but give up your path.

Last of all if there is some mental disbalance we can take you for proper and best treatment.

The Holy Prophet (Sal'am) then replied whatever you have told about me is not correct. I do not want wealth, reputation, status or authority to rule. Nor I am mentally deranged. You will learn as to what I am from these verses of the Holy Quran :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 حَمْدٌ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ۝ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا  
 لِقَوْمٍ يَعْلَمُونَ ۝ بِشِيرِ أَوْنَدٍ وَإِرْفَاعِ عَرْضِ أَكْثَرِهِمْ فَهُمْ لَا يُسْمَعُونَ ۝  
 وَقَالُوا أَفَلَوْ بِنَا فِي آيَاتِهِ مِمَّا نَدْعُونَ إِلَيْهِ أَيْح

'Bismillahir rahman-irrahim Hum Tanzeelum minar rahmanir rahim--Kitabun fussilat ayatohu quranan arabian liqomiyala moon (a) Basheeranw Wa nazeeran fa-aradha aksarohum fahum layasma'oon—Wa qaloo qulobuna fee akinpatim mimma nazona ilaihe'.

"This injunction comes of the court of Allah. He is Most Merciful, Benevolent—it is a lasting readable

book. In Arabic language for the prudent people all the things are explained clearly. Those who obey injunctions of Allah, there is glad tiding for them in this injunction. And those who refuse to it, frightens them. Still many people have turned their faces from it. They do not listen it and say it does not affect our hearts and our ears do not (attract to) hear it. And there is a sort of veil between ourselves and yourselves—Do your own and we do our. O' Prophet ! tell them I am also a man like you are—But revelation is made to me and the Angel of Allah hath told that there is only one Allah of all of them. And they should turn to him to seek His Forgiveness for their sins. They are pitiable who assign partner to Allah, do not part with Sadaqa and refute the Hereafter—But those who believed in Allah and did virtuous actions there are higher degrees for them in the Hereafter."

Atba was moved by hearing of the Holy words and listened to all this in perfect tranquillity. And, ultimately, moved out silently : Quresh tribals who were impatiently awaiting to know the result of parleys surrounded sentimentally the chief, Atba and inquired into what he saw, what he told and what he heard.

#### REALIZATION OF TRUTH

Atba told the impatient chiefs of the Quresh I have returned after listening to such words that are neither narration nor poetry, neither magic nor anyother such thing. If wiser counsel prevails upon you, it is better to leave Muhammad (Sal'am) on his own plight. Hearing this all of them formed the view that Atba has also been charmed of the sweet speech of Muhammad (Sal'am).

Now when their offer of wealth to tempt the Holy Prophet (Sal'am) utterly failed they went to his uncle Abu Talib and spoke to him thus :

"We have dedicating great respects and regards for you hitherto. But your nephew has been maligning our idols,



gods and goddesses, whom our ancestors have been worshipping since the time immemorial. Hence, can not endure it much longer now. You should try to refrain him from such indulgences, otherwise we will murder him and yourself all alone, will not be able to harm all of us."

### UNCLE'S LOVE

When Abu Talib noticed revolt through out the country against the preachings of his nephew he apprehended real dangers to the life and cause of the Prophet (Sal'am) and after calling him for the purpose counselled to refrain from speaking against the idolators. He told Prophet (Sal'am) that he will not be in a position then to support him effectively.

But Holy Prophet (Sal'am) replied his loving uncle "if these people place sun in my one hand and moon in the other I will not give-up my mission nor I will amend a single word in the Divine Injunction. No matter, if sacrifice my life in this path.

After the situation remaining non-plus even by threat, Quresh again decided to call the Prophet (Sal'am) before the entire community and come to any compromise formula to refrain him from further activities. They sent for the Prophet (Sal'am) to take the trouble to speak to the chiefs of the community who are assembled in Kaaba.

Holy Prophet (Sal'am) responded this call of the Quresh tribals and gladly went to talk with them. When he reached there they initiated talks in the following manner :

"O' Muhammad (Sal'am) if your motive behind new religion is to collect wealth we can help by ourselves collecting it for you. If you want status and reputation we can elect you our chief. If you want to rule over us we can make you our King."

Holy Prophet (Sal'am) replied :

Whatever you have told does not conform to my state

in the least. The professings I do bear are not meant for realizing wealth, or acquiring status or authority of domination as ruler. It is the fact that Allah has sent me as His Apostle midst you, has revealed His Holy Book to me. Has made me His Messenger. I conveyed His message to you. If you accept my teachings it will be a treasure for you in this world as well as in the Hereafter. If you reject it then I will be waiting for the injunction of the Lord as to His what he orders for me and for you as well.

### CONVERSION OF AMIR HUMZA

It is about six years after the Prophethood that oneday when Holy Prophet (Sal'am) was sitting on Mount Safaa. Abu Jehl reached there and scolded him. When he kept mum Abu Jehl inquired his head by a heavy stone causing profused bleeding. The matter come to the notice of his uncle Humza (radhiallahoh anho). Though he had not embraced Islam till then but he was excited to much and went to retaliate amongst Abu Jehl and inquired latter's head by the handle of his arrow. Afterwards, he came to the Holy Prophet (Sal'am) and jubilantly told him that he has taken revenge from Abu Jehl. But Holy Prophet (Sal'am) replied uncle Humza that he is not pleased with such things. The only thing which will please him is embracing of Islam by his uncle. Hazrat Humza (radhiallahoh anho) was so very excited at it that he instantly converted to Islam.

### CONVERSION OF UMAR FAROOQ

Three days later to Hazrat Amir Humza (radhiallahoh anho), Hazrat Umar Bin Khattab (radhiallahoh anho) was converted to Islam. He was extra-ordinarily brave and bold and represented Quresh as their emissary abroad. One day Umar (radhiallahoh anho) relying on his own strength set out to kill the Holy Prophet (Sal'am). All arms were displayed on his person. In the way he came to know that his sister and brother-in-law have embraced Islam. He got hard boiled over it and dashed to the house of his sister and mercilessly



beat husband and wife. But they were constant to challenge that only if he listens to the words of Holy Quran he will be moved likewise. At that time another companion was also hidden in the premises. When it was recited Umar was deeply moved and actually weeping over the words of Holy Quran. As a matter of fact Umar had a realization of faith in the Holy Book as well as the Prophethood from that moment.

See the Miracle that the man who had set out to kill Prophet (Sal'am) with a firm determination changed his heart and mind after hearing the parts of the Holy Book and became one of the pillars of the Islamic movement under the Holy Prophet (Sal'am).

Till that time Muslims used to offer Salat within their respective houses.

#### CONFINEMENT AND BOYCOTT

When Pagans found 'no-change' in attitude of Holy Prophet (Sal'am) inspite of oppression and persecution at hands of Quresh they decided in the month of Muharram, the 7th year of Prophethood to Boycott Banu Hashim for alleged connivance with the Prophet (Sal'am). This Boycott covered any movement in the streets Mecca, of any kind of sale and purchase in the markets and all social relations.

A general agreement was properly signed and displayed at the Shrine of Kaaba.

Now, Prophet (Sal'am) and his clan were forced to leave their houses and moved to voluntary confinement in a cave of the valley. Qureshi embargo banished movement of food grain to the valley meant for Banu Hashim. The innocent children of the clan cried out their hunger so loudly that their voices were heard even far away from the valley.

Full three years were passed in this terrible condition by Holy Prophet (Sal'am) and other Hashmites. Other Muslims were also compelled to stay within their homes quite in captivity.

Even in this period Prophet (Sal'am) used to move out from his place and preached to keep their faith in Allah quite intact and firm.

Holy Prophet (Sal'am) endured all these trouble very firmly for the three years. When the guard from the valley was withdrawn and pestilence licked up the paper on which general agreement was displayed in Kaaba, Holy Prophet (Sal'am) again rose overground and started his preaching Sermons.

One day when Prophet (Sal'am) entered the mosque where Pagan—Chiefs were sitting. Abu Jehl, fighting Holy Prophet (Sal'am) cut joke by saying—"O' the descendents of Abd Manaf! Look here—Your Prophet has come."

Aqba Bin Rabia told—"What objections do we have on anyone from amongst us to become Prophet or the angel. Hearing this sort of talk Holy Prophet (Sal'am) approached them and said :

(To Aqba) you did never support the cause of Allah and His Prophet (Sal'am) and remained engrossed in thy own.

(To Abu Jehl) The time is approaching fast when thou will laugh a little and weep a lot.

Then to Quresh he observed—The time is coming very shortly that the world which you have been denying so far, you will enter into it.

#### DEATH OF ABU TALIB

Abu Talib, the uncle of Holy Prophet (Sal'am) died in the 10th year of the Prophethood. Holy Prophet (Sal'am) had affection for him because he had patronized him since his childhood and had helped him a lot after the Prophethood.

He was very much shocked over this personal loss.

#### DEATH OF KHADIJA (RADHIALLAHO ANHA)

Three days later Holy Prophet (Sal'am) was further berieved at the death of His beloved and courteous wife



Khadija (radhiallahohunha). She was very generous in the sense that she had spent all her wealth in the pleasure of Prophet (Sal'am) and in the path of Allah.

She was first to embrace Islam Jibrail (alaihis-salam) had conveyed Allah's Salam (greetings) to her.

Holy Prophet (Sal'am) was deeply shocked on the passing away of his wife, Khadija (radhiallahohunha).

### TRIBAL TOUR FOR PREACHING

Though the human heart of Holy Prophet (Sal'am) was very much shocked and grief stricken due to the deaths of his uncle and wife yet his zeal to preach Islam had overshot. He took to journey for preaching outside Mecca and went on tribal tour of the area covering upto Taif. This tour was on foot and Zaid Bin Harisa accompanied him. He delivered Sermons in the tribal people, in habiting the area and preached monotheism in wholesome voice till he reached Taif.

This place was very fertile in land products and Banu Saeef inhabited it. Being affluent they were arrogant people. Trio-brothers, Abd Yalail, Masood and Habeeb were their chiefs.

Holy Prophet (Sal'am) approached them first and before delivering any Sermon there.

When he extended invitation to them to accept Islam first of the brothers said that he would allow shaving of his beard in front of Kaaba if Allah has appointed him His Apostle. The second taunted, were there none-else fit for Apostleship of Allah than one who hasn't got any conveyance to ride over even. If He needed any Apostle to appoint at all any chief or the ruler would have best suited to Him for the purpose. The third of them said that he would rather prefer not to speak to him at all. Simply for the reason that in case he is Apostle of Allah in reality, as he claims to be, it will be very dangerous to reject his words. And if he is a pretender then it will not quite becoming on his part to talk of him either.

Holy Prophet (Sal'am) then desired them to keep their views upto them only, lest it may cause to get jolts for others.

When Prophet (Sal'am) started delivering his Sermon their slaves and street boys of the city beg to pelt stones at him on instance of the chiefs. In spite of this he continued his preaching by way of delivering Sermons. Due to pelting of stones he received severe injuries and bled profusely which rendered it very difficult to wear off the shoes for performing Wudhu (ablution) due to blood congestion inside it.

It was in this place only that once during delivery of a Sermon he was so hard hit by the stones that were pelted at him that he was rendered unconscious and fell down. Zaid lifted him on his back and took him away from the locality. He regained consciousness when water was splashed on his face by his Companion Zaid.

Though in Taif he had failed to convert a single person to Islam in wake of the antagonistic attitude of the chiefs and hostility of the people on their instance but he was not demoralized in the least. The prayer which he made to Allah on that occasion is as follows :

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي وَقِلَّةَ حِيلَتِي وَهَوَانِي عَلَى النَّاسِ يَا أَرْحَمَ الرَّاحِمِينَ  
أَنْتَ رَبُّ الْمُسْتَضْعِفِينَ وَأَنْتَ رَبِّي إِلَى مَنْ تَكَلَّمْتُ إِلَى بَعِيدٍ يَجِيبُنِي وَإِلَى عَدُوِّ  
مَلَكْتَهُ أَمْرِي إِنْ لَمْ يَكُنْ عَلَى غَضَبِكَ فَلَا أَبَالِي وَلَكِنْ عَاقِبَتُكَ هِيَ أَرْسَعُ لِي أَعُوذُ بِنُورِ  
وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ مِنْ أَنْ يَنْزِلَ بِي  
غَضَبُكَ أَوْ يَجِلَّ عَلَيَّ سَخَطُكَ لَكَ الْعُتْبَى حَتَّى تَرْضَى وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.

'Allabumma ilaika ashko Zofaquwwati Waqillata hailati Wahuwani alannase Yaarahamurrah-mane anta rabbul mustazafeen Waantarabbi ila min taklani ila ba-eede Jehanami awale adoo malkata amri lam ya kum alla ghazabnaka fala abali Wala kun afiataka hi ausali a-uzabinoora Wajhakallazi ashraqta lamazulmata Wasalha



alaihe amraddunia wala Khirata min an yanzal bi ahaza-  
baka aubajal ali sahtaka lakal abti hatta tarza Wala  
haua wala quwwata i!!abaka.'

'O Allah ! On account of my weakness, inadequacies and hostility of the people I beseech Thee—Thou art Most Merciful of all the benevolent beings—Thou art the sole Lord of all the humble beings and also of mine. Whom Thou hast entrusted to me the one who is indifferent and bitter or to the enemy who acts as desires. But when it is not Thy wrath upon me I do not care that—Because Thy Forgiveness is very large for me. I seek refuge under Thy Being's Effulgence which enlighten all the darknesses and the deeds of the world and the religion. Whether Thy wrath descends upon me or Thy Pleasure (on my part) I will seek Thy Pleasure alone—And the power to do good or to refrain from is granted by Thee alone."

While returning from Taif Holy Prophet (Sal'am) said why he should pray Allah to destroy and annihilate them (the people of Taif). If they have not realized faith upon Allah their progeny will definitely be amongst the believers in the near future.

#### SUVAID BIN SAMIT EMBRACES ISLAM

During the same days Suvaid Bin Samit (radhiallaho anho) met the Holy Prophet (Sal'am). His title in his community was Kamil (Perfect) Holy Prophet (Sal'am) preached him Islam. He in turn told : 'Perhaps has got the same that I have got with me. When he was asked to show what he has got he told it is the politics of human and he recited certain very excellent verses Holy Prophet (Sal'am) appreciated the poetry and his test and said that what he (the Prophet, Sal'am) has got is quite different. It is the words of Allah, a guidance and effulgence. Then he recited Holy Quran which impressed him very much and he unhesitatingly embraced Islam,

When he returned his native place, people from amongst

the community turned hostile and slew him.

#### AYAS BIN MAAZ

During the same days, Abul Haisher Ans Bin Rafey came to Mecca with a delegation to represent Khazraj in a treaty with Mecca tribes and had many youths of Bani Abd-el-Ashhal, including Ayas Bin Maaz. Holy Prophet (Sal'am) paid a courtesy visit to them and preached Islam. Ayas Bin Maaz was very much impressed by the Holy Quran and its doctrine and professed his Companions that the teachings and doctrines of Islam are better objective than treaty with Qureshes of Mecca.

Anas Bin Rafey took a handful of gravel and threw it on the face of Ayas Bin Maaz and scornfully told him that they have not come for that purpose at all. Holy Prophet (Sal'am) left the place. It had happened before the war of Baath which was ranged between Anas and Khazraj.

Ayas died after reaching back home some days later and at the time of death had tasbeeh (memorization of Allah), tahmeed (Praise of Allah) and tahleel (the Kalimah of purification) on his lips. The preaching Sermon of the Holy Prophet (Sal'am) had so much deep inseminated religion of Allah that at the time of his death it bore fruits of it.

#### ZAMAAD IZDI

Zamad Izdi also came to Mecca during those days. He was an Yemenite and had high reputation as the foremost magician of Arabia. When he heard that Holy Prophet (Sal'am) is under the influence of some powerful Jin he told the Qureshes that he can cure the ailment of Muhammad (Sal'am) by his witchcraft. He came to the Holy Prophet and said ! come, Muhammad (Sal'am) come ! I recite a charming extract. Holy Prophet (Sal'am) asked him to hear first what he recites. Then he recited following :



الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ مَنْ يَهْدِيَ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَّا بَعْدُ -

‘Al-hamdo lillabe Nahmdahu wa nastayeenuhu many-yahdehillabo fala mudille lahu wa Many-Yudlilhu Fla Hadiya Lahu wa Ashhadu annl-lailaha illal-laho wahdahu la shareeka lahu wa Ashhadu anna muhammadan abdahu wa rasoolahu.’

“All the praise is for Allah—we express gratitude on His boons and seek His Help in every task—whom Allah showeth path none can mislead him whom Allah is not pleased to show path he cannot be guided by anyone else either--I bear testimony that there is none--else worthy of worship except Allah. He is All Alone. Hath no partner I proclaim it further that Muhammad is servant of Allah and His Apostle—Afterwards, I mean to say ..... Zamad had heard upto this only that he prompted to interrupt saying “Please repeat the same. He heard the same words thrice from Holy Prophet (Sal’am). Then he admitted that he had seen a number of magicians, jugglers, conjurers, poets and such other persons of no ordinary repute but none of them had recited such words ever. These words are fathomless oceans—He prayed Holy Prophet (Sal’am) to stretch out his hand so that he accepts Islam.”

Chapter—VI

ASCENSION

The Ascension was granted to Holy Prophet on 27th of Rajab, the 10th year of Apostleship. He was elevated to ‘all the heavens of earth and sky’

مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

‘Malakutussa mawate walardhe’

“Of the domain of heavens and earth.”

First he was taken from Kaaba to Jerusalem where he led the predecessors Prophets (alaihimissalam) in Salat. Then he went through all the Heavens and met the Prophets (alaihimissalam) at their respective abodes and reach the most distinguished abode ‘Sadratul Munteha’ and Bait-el-Mamoor where he had closeness to Allah and imported menifold revelations.

Shah Wali Ullah writes in this connection as follows :

وَأَسْرَى بِهِ إِلَى السَّمَاءِ الْأَعْلَى ثُمَّ إِلَى  
سِدْرَةِ الْمُنْتَهَى وَإِلَى مَا أَرَادَ اللَّهُ وَكُلُّ ذَلِكَ بِجَسَدِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْيَقِيظَةِ  
وَذَلِكَ فِي مَوَاطِنٍ هُوَ بَرَزَ بَيْنَ الْمَثَالِ وَالشَّهَادَةِ جَامِعٍ لِأَحْكَامِهِمَا فَظَهَرَ  
عَلَى الْجَسَدِ أَحْكَامُ الرُّوحِ وَتَمَثَّلَ الرُّوحُ وَالْمَعَانِي الرُّوحِيَّةُ أَجْسَادًا أَوْ ذَلِكَ لِأَنَّ  
لِكُلِّ وَاقِعَةٍ مِنْ تِلْكَ الْوَقَائِعِ تَعْيِيرًا .. .. .

‘Wa asra Bebi Ilal Masjidil Aqsa Summa Ila Sidratil



Mantahe wa Ila Masha-Allaho Wa Kulla Zalika Bejasa-dehi Sallallah Alaihe wasallam filyagzate wa lakinna zalika zi Mautenin huwa barzakhun Binal Misale wash-Shadate Jame-un Le Ahkameha. Fazahara Alal Jasade Ahkamur roohe wa Tamassalar Rooho wal Maanir Rooheeyatu Ajsadan wa Lezalika Beanna Le-kulle Wagiatain Min Tilkal Waqae-al Taabeerun.'

Holy Prophet (Sal'am) was taken to Masjid Aqsa then to Sadrul Munteha and to all other such places as Allah pleased in awakened state and bodily. But it is a particular region where there is a state of combination of the unique features of the two world—this physical one as well as the interregnum. Thus, the will of the soul prevailed over the body and the soul and the will unitedly assumed unto the union with it. That's why each of the facts in this context are specifically significant.

أَمَّا شَقُّ الصُّدْرِ وَمَلَأَةُ إِيْمَانًا فَحَقِيقَتُهُ غَلْبَةُ أَنْوَارِ الْمَلَكِيَّةِ وَانْطِفَاءُ  
لَهَبِ الطَّبِيعَةِ وَخُضُوعُهَا لِمَا يَفِيضُ عَلَيْهَا مِنْ حَظِيرَةِ الْقُدْسِ

'Amma Shaqqus Sudure wa Mala-n-hu Imanan Fa Haqiqatuhu Ghalabato Anwaril Malakeeyatin wa Intifao Lahabit-Tabiyate wa Khuzouha Lema yafeezu Alaiha min Khateeratil Quduse.'

1. Cutting open of the breast and filling it with the effulgence. It is in reality congestion of the effulgence, causing absolute trumning down of human will and absolute submission to the Divine celestiality.

وَأَمَّا رُكُوبُهُ عَلَى الْبُرَاقِ فَحَقِيقَتُهُ اسْتِوَاءُ نَفْسِهِ النُّطْقِيَّةِ عَلَى نَسَمَتِهِ  
الَّتِي هِيَ الْكَمَالُ الْحَيَوَانِيُّ فَاسْتَوَى رَاكِبًا عَلَى الْبُرَاقِ كَمَا غَلَبَتْ أَحْكَامُ نَفْسِهِ  
النُّطْقِيَّةِ عَلَى الْبَهِيمِيَّةِ وَتَسَلَّطَتْ عَلَيْهَا

'Wa amma Rukubuhu Alal Burrage wa Haqeeqatuhu

Istawao Nafse-hin-Nateeqate ala Nasmate-hil-Lati Hiyal Kamalul Haiwaneeye Fastawa Rakiban Alal Bur Raqe Kama Ghalabat Ahkamu Nafsihin Nateeqate Alal Babeemijati wa tasalluto alaiha.'

2. Riding over Burraq means ascending of inertia of soul over human desire will. He rode over the Burraq with the same mastery as he had subdued his mortal desire to the pleasure and will of the inertia of soul (the effulgence of Allah).

(3) وَأَمَّا إِسْرَاءُهَا إِلَى الْمَسْجِدِ الْأَقْصَى فَلِإِنَّهُ مَحَلُّ ظُهُورِ شَعَائِرِ اللَّهِ وَمُتَعَلِّقُ  
هَمَمِ الْمَلَائِكَةِ الْأَعْلَى وَمَطْمَحُ أَنْظَارِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ فَكَأَنَّهُ  
كُوَّةٌ إِلَى الْمَلَكُوتِ - .. .. .

'Wa amma siraohu ilal Masjidil aqsa fale-annahu mahallo zuhure-sha-aae-Rillahe wa muta-allago Hamamil Mala-il-aala wa matmaho anzaril ambiae alaihimus-salamo Faka-annaho Kuwatun Ilal mala-kooto.'

3. Masjid Aqsa is the abode of Divine manifestations. It is the descending abode of exalted angels and a viewing sight for the Prophets (alaihumis-salam). It follows that it provides an axis to the Angelic world.

(4) وَأَمَّا مَلَاقَاتُهُ مَعَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَمُفَاخَرَتُهُ مَعَهُمْ  
فَحَقِيقَتُهَا اجْتِمَاعُهُمْ مِنْ حَيْثُ ارْتَبَتْ لَهُمْ بِحَظِيرَةِ الْقُدْسِ وَظُهُورُ  
مَا اخْتَصَّ بِهِ مِنْ بَيْنِهِمْ مِنْ وَجْهِهِ الْكَمَالِ -

'Wa amma mulaqatuhu Ma-al ambia-e salawatul Lahe alaihim wa mufakharahim ma-a-hum Fa-hagigatuha Ijtama-ao-hum min haiso irtibatihim bekhateeratil Qudse wa Yuhurum-makhlassa behi min bainehim min wajohil Kamal.'

4. Meeting other Prophets (alaihimissalam) and assum-



ing superiority ove them signifies that Holy Prophet (Sal'am) is combination of all the unique feature and merits of his predecessors and it is his higher relation with the Divine celestiality.

(5) وَأَمَّا رُقِيَّهٖ إِلَى السَّمَوَاتِ سَمَاءً بَعْدَ سَمَاءٍ فَحَقِيقَتُهُ الْإِنْسِلَاخُ إِلَى مَسْتَوَى الرَّخْمَنِ مَنْزِلَةً بَعْدَ مَنْزِلَةٍ وَمَعْرِفَتُهُ حَالِ الْمَلَائِكَةِ الْمَوْكَلَةِ بِهَا وَمَنْ لِحَقِّ بِهِمْ مِّنْ أَفْضَلِ الْبَشَرِ وَالتَّدْبِيرِ الَّذِي أَوْحَاهُ اللَّهُ فِيهَا وَالْإِكْتِسَامِ الَّذِي يَحْصُلُ فِي مَلَأَهَا :

'Wa amma Raqeeqatun Ila-Samawate Sam-am-bade Sama-in fa Haqeeqatohu al-insalakho Ila Mustawir Rahmane manzilatun Ba-da manzilatun wa maarafatohu Halul malaye-katil muwakkilate Bilia wa man labaqa behin min afazalil bashare wat Tadbeerul Lazi auhalml laho fiba wal-Ikhtisamul lazi Yuhassilo Mala-aba.'

5. Ascending to Heavens one after another signifies the Gradual a scending, stage by state, from the physical to celestial world (the above of Almighty). It further points out that he was made to acquaint and familiarize himself with those worlds comprehensively and stage by stage.

(6) وَأَمَّا بُكَاءُ مُوسَى فَلَيْسَ بِحَسَدٍ وَلَكِنْ مِثَالُ لِفَقْدِهِ عُمُومِ الدَّعْوَةِ وَبَقَاءِ كَمَالِ لَمْ يَحْصِلْهُ مِمَّا هُوَ فِي وَجْهِهِ :

'Wa amma Bukao musa fa Laisa Behasadin wa Lakima misalun Le faqdebi umoomud Da-wate wa baqao Kamalin Lam Yuhassilho Mimma huwa fi wajbehi.

6. To be distinctly understood that 'Bemoan of Moses' (alaibis-salam) does not count for any grudge on his part but establishes the fact that his Apostleship was not world-based. In this way, he was rather wanting in perfection in that respect (compared to Holy Prophet, Sal'am).

(7) وَأَمَّا سِدْرَةُ الْمُنْتَهَى فَشَجَرَةُ الْكُونَ وَتَرْتَّبُ بَعْضُهَا عَلَى بَعْضٍ وَأَنْجِمَاءُهَا فِي تَدْبِيرٍ وَاحِدٍ كَأَنْجِمَاءِ الشَّجَرِ فِي الْغَاذِيَةِ وَالنَّامِيَةِ وَنَحْوِهِمَا وَلَمْ تَتَمَثَّلْ حَيَوَانًا لِأَنَّ التَّدْبِيرَ الْجَمَلِيَّ الْإِجْمَاعِيَّ الشَّبِيهَ لِلْسِّيَاسَةِ لِكُلِّ أَفْرَادِهِ وَآتَى أَشْبَهَ الْأَشْيَاءِ بِهِ الشَّجَرَةَ لِأَنَّ الْحَيَوَانَ فَإِنَّ الْحَيَوَانَ فِيهِ قُوَى تَفْصِيلِيَّةٌ وَالْإِسْرَادَةُ فِيهِ أَصْرَاجٌ مِّنْ سُنَنِ الطَّبِيعَةِ :

'Wa amma Sidrabil muntaha fa shajaratul Kanne wa Trattaba baduha ala Badin wa enjimaoha Fi Tadbeerin wahidin ka enjimaush Shajare Fil Goadiate wam Namiate wa Nahwahema wa lam Tatamassal Haiwanan Le-annat Tadbeeral jimlal Ijinalish shabeehate Lis-Siyasatil Kulli Ifradahu wa Innama ashbahul ashyaeh Behish Shajarato Doonal Haiwan Fa Innal Haiwana feehe Quwan Tafseeliyatan wal Iradato feehe zsraho Min Sunanit Tabeeate.'

7. Sadrul Munteha is the 'Tree of the World' on which each being is set upon the other and then all of them are congested unto the Sole Wisdom. The whole thing is uniquely manifested through the tree and not through any of the animal form because it is the former alone that is illustrative of the factual position.

(8) وَأَمَّا الْأَنْهَارُ فِي أَصْلِهَا رَحْمَةٌ فَأَيْضًا فِي الْمَلَكُوتِ حَدٌّ وَالشَّهَادَةُ وَحَيَوَةٌ وَنَمَاءٌ فَلِذَلِكَ تَعَبَّنْ هُنَاكَ بَعْضُ الْأُمُورِ النَّافِعَةِ فِي الشَّهَادَةِ كَالنَّيْلِ وَالْفُرَاتِ -

'Wa ammal anharo fi asleha Rahmalim Faezatun fil Mala-koote [Hazwash Shahadate Wa Hayatain Wa Nama-an Flezaleka Taayyana Hunalika Badul Ilmoorin Nafi-ate fish shabadate kau-Neele wal furate.'

8. The rivers, described thus, are a resemblance and



mean of the Bounties of Allah, just in the same manner as in this world the rivers are a mean and resource of human life.

وَأَمَّا الْأَنْوَارُ الَّتِي غَشِيَتْهَا فَتَدَابِيرَاتُ الْهَيْبَةِ وَتَدَابِيرَاتُ رَحْمَانِيَّةٍ  
تَلَعَلَّتْ فِي الشَّهَادَةِ حَيْثُ مَا اسْتَعِدَّتْ لَهَا -

'Wa ammal anwanul lati Ghasiyatha Jatadalliyatun Ilahee-yabin wa Tadbeerahim Rahmaneyatun Talalaat Fish Shahadate Haiso Mas Ta-adat laha.'

9. 'The effulgences that had covered it' are His Mercies and Wisdom that are also the blessing which are attracted according to one's capacity in this world also

وَأَمَّا الْبَيْتُ الْمَعْمُورُ فَحَقِيقَتُهُ التَّجَلِّيُ الْإِلَهِيُّ الَّذِي بَتَّ جَهَّ إِلَيْهِ  
سَجَدَاتُ الْبَشَرِ وَتَضَمَّرَاتُهَا يَتَمَثَّلُ بَيْتًا عَلَى حَذِّ وَمَاعِنْدَهُمْ مِنَ الْكَعْبَةِ  
وَبَيْتِ الْمَقْدَّسِ :

'Wa ammal Baibil mamooro Fahaqeeqatohu At-Tajalli-al-Ilahi-Allazi Yatawwajjaho Ilahe Sajadatul Bashare wa Tadarru-aatuha Yatamassalo Baitan Ala Hazwe Ma Indahum Minal Kabate wa Baitil Maqhise.'

10. 'Baitul Mamoor' is the concept of the particular home facing which prayers are made to Allah. It signifies Kaaba and Bait-el-Muqaddis.

ثُمَّ أَنِي بِإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ خَمْرٍ فَأَخْتَارَ اللَّبَنَ فَقَالَ جِبْرِيلُ  
هُدَيْتَ لِلْفِطْرَةِ وَلَوْ أَخَذْتَ الْخَمْرَ لَعَوْتُ أُمَّتَكَ فَكَانَ هُوَ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ جَامِعَ أُمَّتِهِ وَمَنْشَأَ ظُهُورِهِمْ وَكَانَ اللَّبَنُ إِخْتِيَارَهُمْ الْفِطْرَةَ  
وَالْخَمْرُ إِخْتِيَارَهُمْ لَدَاتِ الدُّنْيَا :

'Summa Ata Be-Anaim min labauin wa Anaim min Kham-

rin Fakhtaral Labana Faqala Jibreelo Hadaita lilfitrate wa Lan Akhaztal-Khamra Laghawat Ummatoka Fakan huwa Sallal laho Alaihe wa Sallam Jame-a-Ummatebi wa Manshoo Zuboorehim wa Kanal Labano Aktarohumnl fitrato wal Khanro Akhtiarohum Lazzatud Dunya.'

11. The Night of Ascension Holy Prophet (Sal'am) was presented a pot of milk' a Vase of Wine. He chose the former. Hazrat Jibrail (alaihis-salam) pointed out that he had chosen the Real Thing. Had he taken Vase of Wine his following would have gone misled. Choice further signifies that he desired his Ummah to stick to Nature and not be astrayed on the wings of worldly desires.

وَأَمْرٌ بِخَمْسِينَ صَلَوَاتٍ بِلِسَانِ التَّجْوِيزِ لِأَنَّهَا خَمْسُونَ بِأَعْتَابِ  
الشَّوَابِ - ثُمَّ أَوْضَحَ اللَّهُ مُرَادَ تَدَابِيرِهَا لِجَعْلِهَا الْعَدَجَ مَدْفُوعًا وَأَنَّ  
النِّعْمَةَ كَامِلَةً وَتَمَثَّلَ هَذَا الْمَعْنَى مُسْتَنَدًا إِلَى مُوسَى عَلَيْهِ السَّلَامُ  
فِي أَنَّهُ أَكْثَرُ الْأَنْبِيَاءِ مُعَالَجَةً لِلْأُمَّةِ وَمَعْرِفَةً بِسِيَاسَتِهَا. . . . .

'Wa Amara Bekhamse Salawatin Belisanit Tajawwaze Le-annaba Khamsoon Be-eateban's Sawali Summa auza-ballaho Muradohu Tadreejan Leyalamo Aunal haraj Madfooun wa aunan Newata Kamilatun wa Tamassala Hazal Maana Mustanedan Ila Moosa Alaihissalamo Fa-Qeimahu Aksarul Ambia-e Mualajatan Lil Ummate wa Marafatan Besujasateha.'

12. Five time prayer (Salat) was fixed at the instance of Holy Prophet (Sal'am). These five are equal to fifty in the measure good rewards and ailment or valid disabilities or excepted. This action resembles to Hazrat Musa (alaihis-salam) who has been straight forward in reform of his community of followers and prudence to most of his predecessors.

TUFAIL BIN UMRO DOSI

He was chief of the Dosi clan and belonged to the Eme-



rite family ruling around Yamen. Himself a poet and wiser person, he was accorded rousing reception by the people of Mecca at the outskirts of the city, when he came there on a visit. As he himself stated he was served and catered affluently and courteously. They also told him that the person who has deserted them Holy Prophet (Sal'am) is to be refrained with and any short of talk or hearing his speech be avoided under all circumstances.

According to his own statement when he wanted to go to Kaaba, he used to put cotton in to his ears in order to shun the voice of Muhammad (Sal'am).

One day it also happened that he went to Kaaba early in the morning and Holy Prophet (Sal'am) was offering Salat there. Since, it was so destined by Allah, the voice of Holy Prophet penetrated into his ears and he realized that his words are very wonderful and strange. At that time Tufail (radhiallahoh anho) rebuked himself for hitherto shunning off the voice of Holy Prophet (Sal'am). Because he was himself a poet and learned man and could easily distinguish between good and bad. Then what is therein that he should not hear him. If it is worth appreciation he would otherwise not determine to this effect he stayed there and when Prophet (Sal'am) rose off the prayer followed him apace to latter's residence. And when he presented himself to the Holy Prophet (Sal'am) he related all about his visit to Mecca and shunning off etc. He requested the Holy Prophet (Sal'am) to grant his audience. Holy Prophet (Sal'am) recited parts of Holy Quran which he appreciated exceedingly and admitted that he had not heard in his life such an excellent verse which is full of chastity, virtuousness and guidance for justice.

Tufail (radhiallahoh anho) embraced Islam then and there and took to perfect submission to Holy Prophet (Sal'am). Quresh were extremely shocked at it and were greatly displeased.

#### ABU ZAR GIFFARI

Abu Zar (radhiallahoh anho) asked his brother Anis to go

to Mecca and find out facts about Holy Prophet (Sal'am). Because he had heard about him by the people of his town. Anis who was an able and eloquent poet came to Mecca met Holy Prophet (Sal'am) and reported to his brothers, Abu Zar, that the person asks to refrain from evil and do virtue. Since the assessment was poetic it did not satisfy Abu Zar to his measure and himself walked upto Mecca to ascertain the facts. Abu Zar did not recognize Holy Prophet (Sal'am) by face and did not prefer to ask anybody about it. He took Zam Zam water to quench his thirst and laid down apace in Kaaba. After a long time Hazrat Ali Murteza (radhiallahoh anho) came and standing closely to him murmured 'the man should be some traveller.' Hearing it Abu Zar acknowledged that it was so. Then Hazrat Ali Murteza (radhiallahoh anho) took him to his house where he stayed for the night. In the morning Abu Zar again came to Kaaba. Hazrat Ali (radhiallahoh anho) again came there and took him to his house thinking that the stranger has not yet found his place. When Hazrat Ali (radhiallahoh anho) inquired his purpose of visit he sought to establish a trust before disclosing it and it was duly promised.

After that Abu Zar told him—"I have heard about a person in this city who claims to be Prophet of Allah. I had sent my cousin to find out about the same but he returned with very little information which was not satisfactory. That is why I have myself come to this place."

Hazrat Ali (radhiallahoh anho) took Abu Zar to Holy Prophet (Sal'am) where the latter straight put to know about Islam.

Holy Prophet (Sal'am) related the broader outline of the religion and Abu Zar (radhiallahoh anho) instantly embraced Islam.

#### EXPLANATORY NOTES :-

#### 2. A LITTLE BEFORE PROPHETHOOD

1. Page 25 Safrussaadal.



2. Sahihain (Aisha radhiallaho anha).
3. Sahihain (Aisha radhiallaho anha).

### 3. APOSTLESHIP AND PROPHETHOOD

4. Sahih Bukhari (Ibn Abbas) Ch. Apostleship of Holy Prophet (Sal'am). Hazrat Musa (alaihissalam) was also raised to Prophethood when he was 40. Book of Deeds (Bible).

5. Zaadul maad Page 18, mentions 8th Rabi, Since unanimity is on Monday, that day fall on 9th which seems correct.

6. Safrussalat (annotated) P. 35.

7. By there words he meant to express difficulties of the way of Apostleship.

8. Sahihain (Aisha radhiallaho anha), Mishqat 5:4 Page 26 1. Short History of Arabia, Prof Sedew.

### CHRISTIAN SCHOLAR WARQA BIN NOFIL

2. Sahihain (Aisha radhiallaho anha), Mishqat P. 514, Warqa had died a few days later after it. He might have known about Migration of Prophet (Sal'am) through 'Isaiah' Chapter 22.

3. Scholars agree that the birth of Prophet (Sal'am) occurred in Rabi-ul-Awwal and revelation started in the beginning of 41 at year of age. Holy Quran speaks of start of Revelation in Ramadhan. Imam Tabri mentions the date of Revelation 17th-18th of Ramadhan. Since 18th Ramadhan was the day of Prophethood (Friday). Hence Revelation was started on 18th Ramadhan, night of Friday.

### REVELATION OF HOLY QURAN STARTS (Page 27)

1. The necessity of learning is emphasised by the fact that Prophet (Sal'am) was also taught by Almighty in the very beginning—'Maalam-Yalan' denotes illiteracy of the Prophet (Sal'am)—Ref. Isaiah 29/12 also.

### OPEN PREACHING (Page 28)

1. Ref. Abul Saud's commentary Vol. VIII, P. 288.

### PREACHING IN BANI HASHIM (Page 31)

1. Abulfida P. 117.

2. Sermon on the Mount.
3. Page 31—Ref. Revelation 11-12/19.

### OPPRESSIONS OF MUSLIMS (Page 33)

1. Died in Damascus at the age of 63 in 19 A.H.
2. Attained martyrdom in the war of Safeen at the age of 91-92.

3. Madarijun-Nabuwat Vol. II, P. 50.

4. Ayaz ut-tanzeel P. 53.

5. Died Madina at the age of 63 in 19-A.H.

(Page 34) 1. Ayazut-tanzeel P. 53.

2. Participated in Uhud War.

3. Zaadul Maad Vol. I, (297/24) 12.

4. Tarikh Tabri.

5. Sahih Bukhari (Ibn Umro Bin Al-Aas).

(Page 35) 1. Sahih Bukhari (Ibn Masood).

(Page 36) 1. Seerat Ibn Hisham Vol. I, P. 90 and Shafa (Qazi Ayaz) P. 129.

Chapter 5—First Migration in Islam Page 36.

2. Zaadul Maad Vol. I, P. 24.

Distinction of Hazrat Usman (3) Haakim.

Speech of Hazrat Jafar—Page 37.

1. Seerat--Ibn Hisham Vol. I, P. 116.

(Page 38) Ibn Hisham Vol. I, P. 10.

(Page 39) Seerat—Ibn Hisham Vol. I, P. 89.

### UMAR FAROOQ

1. Fatma Bin Alkhatab sister of Umar Farooq (radhiallaho anho), wife of Saeed Bin Zaid (radhiallaho anho)—Father of Saeed, Zaid is the same person who in quest of Religion of Abraham had travelled to Syria and Palestine and had come to Mecca after ascertaining through Christian and Jew Scholar that the Promised Prophet (Sal'am) will born in Mecca.

2. Confinement in the valley—Zaadul Maad Vol. I, P, 299.



3. Zaadul Maad Vol. I, P. 299.

(Page 42) 1. Tabri P. 231.

**PREACHING TOUR OF TRIBAL AREAS (Page 45)**

1. Sahih Muslim (Aisha radhiallahohunna).

**(Page 46) SUWAID BIN SAMIT**

1. Tabri P. 232.

**AYAS BIN MAAZ**

2. Tabri P. 234.

1. Sahih Muslim.

**6. ASCENSION**

2. Allama Ibn Qayyam (rahmatullah alaih) quoting upon the authority of Hazrat Aisha (radhiallahohunna), Imam Hasan Basri (rahmatullah alaih) and Mauvia (radhiallahohunna) writes that ascension was to the soul and the body had remained at its place. He differentiates Ascension of soul from ordinary dream and says that due to the former the soul was taken for excursion. But majority of the Scholars maintain that Ascension was of soul as well as bodily Zaadul Maad—P. 300.

Nowadays with the advancement of Space-Science where man is orbiting satellites and landing on moon and stars and has devised an earthly controlled system the polemic whether Holy Prophet's Ascension was physical and spiritual both or just it was an Ascension of Soul ends on the point that when man is advancing in Science so much it not possible for man creator to Ascend very speedily to His Prophet (Sal'am) physical and spiritually (soul by) both. It can rightly be concluded hence that Ascension of Holy Prophet (Sal'am) was Soully and bodily both and in the awakened state — M. Sulaiman.

3. 'Hujjatullal Baaligha' P. 387.

(Page 50) 1. Many Scholars mention 'Ascension' after returning from Taif. Imam Basri on the otherhand in his book-Tarikh 'Almalal wal Ummam' has mentioned Ascension

the very next day of attaining Prophethood. It is on the point that the Salat was ordered on that eve and its imposition making (Compulsory should not have been held for eleven years while Holy Prophet (Sal'am) and his Companions (radhiallahohunhum) took to the practice from the very beginning.

But as Shah Abdul Huq Muhaddith Delhvi, died 1051 A.H. (Sharha Safar Saadat P. 36) at first only two time a day Sadat was enforced—i.e. Fajr and Asr, and on eve of Ascension five time a day was made compulsory, leaves no doubt in any respect.

**ABU ZAR GHAFARI (Page 52)**

1. Talkhees Zaadul Maad P. 493-4 Volume I.



3. Zaadul Maad Vol. I, P. 299.

(Page 42) 1. Tabri P. 231.

#### PREACHING TOUR OF TRIBAL AREAS (Page 45)

1. Sahih Muslim (Aisha radhiallahohun).

#### (Page 46) SUWAID BIN SAMIT

1. Tabri P. 232.

#### AYAS BIN MAAZ

2. Tabri P. 234.

1. Sahih Muslim.

#### 6. ASCENSION

2. Allama Ibn Qayyam (rahmatullah alaih) quoting upon the authority of Hazrat Aisha (radhiallahohun), Imam Hasan Basri (rahmatullah alaih) and Mauvia (radhiallahohun) writes that ascension was to the soul and the body had remained at its place. He differentiates Ascension of soul from ordinary dream and says that due to the former the soul was taken for excursion. But majority of the Scholars maintain that Ascension was of soul as well as bodily Zaadul Maad—P. 300.

Nowadays with the advancement of Space-Science where man is orbiting satellites and landing on moon and stars and has devised an earthly controlled system the polemic whether Holy Prophet's Ascension was physical and spiritual both or just it was an Ascension of Soul ends on the point that when man is advancing in Science so much it not possible for man creator to Ascend very speedily to His Prophet (Sal'am) physical and spiritually (soul by) both. It can rightly be concluded hence that Ascension of Holy Prophet (Sal'am) was Soully and bodily both and in the awakened state — M. Sulaiman.

3. 'Hujjatullal Baaligha' P. 387.

(Page 50) 1. Many Scholars mention 'Ascension' after returning from Taif. Imam Basri on the otherhand in his book-Tarikh 'Almalal wal Ummam' has mentioned Ascension

the very next day of attaining Prophethood. It is on the point that the Salat was ordered on that eve and its imposition making (Compulsory should not have been held for eleven years while Holy Prophet (Sal'am) and his Companions (radhiallahohun) took to the practice from the very beginning.

But as Shah Abdul Huq Muhaddith Delhvi, died 1051 A.H. (Sharha Safar Saadat P. 36) at first only two time a day Sadat was enforced—i.e. Fajr and Asr, and on eve of Ascension five time a day was made compulsory, leaves no doubt in any respect.

#### ABU ZAR GHAFFARI (Page 52)

1. Talkhees Zaadul Maad P. 493-4 Volume I.



## Chapter—VII

### HIJRAT AND ITS REASONS

It was during the Haj season in the 11th years of Prophethood that Holy Prophet (Sal'am) saw six-men of Yasrab conferring one another at [Aqba. He also drew nearer to them and started Sermon on Greatness of Allah. He asked them to refrain from worship of idols, perform good actions and give up evil doing and sin. He also recited parts of Holy Quran. Those men had already heard about appearance of a Prophet very shortly. Preaching of Holy Prophet (Sal'am) they embraced Islam instantly. And when they went back to their homes they become true preachers of the Religion of Allah.

#### THAT PROPHET

They started preaching from this point that the Promised Prophet (Sal'am) that was being awaited has already appeared we have heard his words and have seen him from our own eyes. And he has introduced ourselves to that God who is immortal and it has reduced to naught life and death to us.

#### FIRST AQBA PLEDGE

The glad tidings which they carried to Yasrab started convassing largely and it become a household affair in the town.

Next year, i.e. 12th year of the Prophethood twelve person of that town came to the Holy Prophet (Sal'am) and solemnly pledged at his hands. They had pledged at his hand on three conditions.

#### CONDITIONS OF THE PLEDGE :

1. We will worship one God, the Almighty Allah and will in no way assign partner to Him.
2. We will refrain from fornication and theft.
3. We will not murder our children (daughters).
4. We will not level false allegations against any body and will not do back-biting.
5. We will do obedient and submissive to Prophet (Sal'am).

When they were returning to their homes Holy Prophet (Sal'am) sent Musab Bin Umair (radhiallahohunho) with them for their further education.

#### MUSAB BIN UMAIR

Musab Bin Umair (radhiallahohunho) hailed from a very affluent family and always used costly dresses which at that time were of equivalent value of Rs. 200/- per pair. He used a choice horse for riding and never came out of his home on foot. A host of slaves accompanied him. But when he embraced Islam and took to preaching in Mecca itself he used to wear very coarse clothes and a coarse blanket piece hung around his neck and breast, pinned with the thorns of the tree.

#### SECOND PLEDGE OF AQBA

Hazrat Musab Bin Umair (radhiallahohunho) used to go to Asad Bin Zerarah (radhiallahohunho)'s in Madinah and local people called him the Tutor. One day Musab, Asad (radhiallahohunhum) and few other Muslims were pondering over as to the ways and means of extending Islam in Bani Abd-el-Ash-hal and Bani Zafar. Saad Bin Maaz and Usaid Bin Hazir were the respective chiefs of these clans and had not yet been converted. When they learnt about the Mission being active there Saad Bin Maaz told to Usaid Bin Hazir :

“What has made you so lazy. Don't you see that these two persons come into our homes and mislead our simple folks. Please go and forbid them from entering



## Chapter—VII

### HIJRAT AND ITS REASONS

It was during the Haj season in the 11th years of Prophethood that Holy Prophet (Sal'am) saw six-men of Yasrab conferring one another at [Aqba. He also drew nearer to them and started Sermon on Greatness of Allah. He asked them to refrain from worship of idols, perform good actions and give up evil doing and sin. He also recited parts of Holy Quran. Those men had already heard about appearance of a Prophet very shortly. Preaching of Holy Prophet (Sal'am) they embraced Islam instantly. And when they went back to their homes they become true preachers of the Religion of Allah.

#### THAT PROPHET

They started preaching from this point that the Promised Prophet (Sal'am) that was being awaited has already appeared we have heard his words and have seen him from our own eyes. And he has introduced ourselves to that God who is immortal and it has reduced to naught life and death to us.

#### FIRST AQBA PLEDGE

The glad tidings which they carried to Yasrab started convassing largely and it become a household affair in the town.

Next year, i.e. 12th year of the Prophethood twelve person of that town came to the Holy Prophet (Sal'am) and solemnly pledged at his hands. They had pledged at his hand on three conditions.

#### CONDITIONS OF THE PLEDGE :

1. We will worship one God, the Almighty Allah and will in no way assign partner to Him.
2. We will refrain from fornication and theft.
3. We will not murder our children (daughters).
4. We will not level false allegations against any body and will not do back-biting.
5. We will do obedient and submissive to Prophet (Sal'am).

When they were returning to their homes Holy Prophet (Sal'am) sent Musab Bin Umair (radhiallaho anho) with them for their further education.

#### MUSAB BIN UMAIR

Musab Bin Umair (radhiallaho anho) hailed from a very affluent family and always used costly dresses which at that time were of equivalent value of Rs. 200/- per pair. He used a choice horse for riding and never came out of his home on foot. A host of slaves accompanied him. But when he embraced Islam and took to preaching in Mecca itself he used to wear very coarse clothes and a coarse blanket piece hung around his neck and breast, pinned with the thorns of the tree.

#### SECOND PLEDGE OF AQBA

Hazrat Musab Bin Umair (radhiallaho anho) used to go to Asad Bin Zerarah (radhiallaho anho)'s in Madinah and local people called him the Tutor. One day Musab, Asad (radhiallaho anhum) and few other Muslims were pondering over as to the ways and means of extending Islam in Bani Abd-el-Ash-hal and Bani Zafar. Saad Bin Maaz and Usaid Bin Hazir were the respective chiefs of these clans and had not yet been converted. When they learnt about the Mission being active there Saad Bin Maaz told to Usaid Bin Hazir :

“What has made you so lazy. Don't you see that these two persons come into our homes and mislead our simple folks. Please go and forbid them from entering



the lanes and streets of the town. I cannot do so myself in view of Asad being my maternal cousin".

Usaid Bin Hazir, fully decorated with arms came to them. Asad (radhiallahoh anho) told to Musab (radhiallahoh anho) 'Here comes the chief of the clan. May he reconciles to you by Grace of Almighty. Musab (radhiallahoh anho) rejoined—"In case he sits down for a while I will definitely talk to him." In the meanwhile Usaid had reached and began to scold them.

#### SERMON OF MUSAB

Musab (radhiallahoh anho) smilingly asked him to sit down for a while and just hear what we say. In case it is appreciated by you accept it, if not leave it behind. Usaid agreed to it and sat down.

Musab (radhiallahoh anho) made him understand aims and objects of Islam and recited Holy Quran that he heard very calmly. Afterwards he inquired about any ceremonies at the time of conversion. They told him that they give a bath to him, make him wear clean and purified clothes and recite Kalimah Shahadah then offer two rakaat nafil prayer.

Usaid got up washed his clothes clean, recited Kalimah Shahadah as directed, offered two rakaat of Nafil Salat. He told them that there is one person left behind him and after that there will be none to oppose them. And he will send him just now.

Saad Bin Maaz who was waiting for his return asked him as to what he did. Usaid told him that he has made them understand properly. Getting displeased at Usaid Saad started towards them. The same thing happened again. He also got converted in the same manner.

When he returned home he collected the entire tribesman of his concern and told them that he will not speak to either of them unless and until they believe in Allah and His Prophet (Sal'am).

#### CONVERSION OF THE ENTIRE CLAN IN A DAY

The result of Saad's attitude proved to be very fruitful and there was none left in the clan of Bani Abdel Ash-hal without being converted.

Musab (radhiallahoh anho)'s method of preaching and its popularity was more evident when Islam was accepted by the entire clans of Ansars. Consequent to this next year, i.e. 13th year of Prophethood 73 men and 12 women visited Mecca in a caravan. They were sent by the people of Yasrab to extend invitation to Holy Prophet (Sal'am) to visit their city. They reached the particular place in the darkness of night where Yasrab people had been meeting Holy Prophet (Sal'am) occasionally since last two years Holy Prophet (Sal'am) with his uncle Abbas (radhiallahoh anho) reached the place to meet them.

#### SECOND PLEDGE OF AQBA

Hazrat Abbas (radhiallahoh anho) who had not till then embraced Islam formally told a very practical thing. He said to the people of Yasrab to note that Quresh of Mecca are enemy of Muhammad (Sal'am) and it is very necessary that any treaty that is concluded with them should critically examined in pros' and cons' before hand. Otherwise, it does not matter that there is no treaty negotiated at all. They did not comment over the suggestion of Hazrat Abbas (radhiallahoh anho) and requested Holy Prophet (Sal'am) to express his valuable opinion into the matter.

#### SERMON OF THE PROPHET (SAL'AM)

Holy Prophet (Sal'am) recited the Holy Quran to them which filled them with effulgence of belief and regenerated in them a new vigour and zeal.

Then they represented that Allah's Prophet (Sal'am) should migrate to their city of that they are fully benefited. On his part Holy Prophet (Sal'am) spoke to the following effect :

1. Will they help him in religious propaganda without



any reservations.

2. Will they support him and his companions like their own kins and kith, in case he goes and settles in their city on their invitation. Then they asked the reward for doing so and were told that they will be rewarded with the Paradise.

Those men of belief sought Holy Prophet (Sal'am)'s assurance to the effect that he will not desert them which he confirmed, declaring that his life and death will be in their midst.

These last words made them over zealous and pledged for solidarity with Islam.

#### BURRA BIN MAROOR

He is first person to have pledged at hand of Holy Prophet (Sal'am) that night.

#### TWELVE DISCIPLES OF THE HOLY PROPHET (SAL'AM)

After their pledges had been performed Holy Prophet (Sal'am) selected from amongst then 12 disciples which were called 'Naqeeb'. He told at that time that the selection of the 12-Naqeebs is on the same lines Jesus Christ (ala'his-salam) had chosen his disciples. It was motivated to entrust them with the responsibility of preaching Islam to the local people. While himself will be responsible to conduct the same Mission in Mecca.

The 12 disciples (Naqeeb) were as follows : Nine from Khazraj clan.

- (1) Asad Bin Zerarah.
- (2) Rafey Bin Maalik.
- (3) Abada Bin Samit.
- (4) Saad Bin Rabi.
- (5) Saalba Bin Kaab.
- (6) Abdullah Bin Rawaha.
- (7) Burra Bin Maroor.
- (8) Abdullah Bin Umro Bin Hurrām.
- (9) Saad Bin Abada.

First three were also amongst the men of First Pledge of Aqba.

Three persons from Avas clan were as follows :

- (1) Usaid Bin Hazeer.
- (2) Saeed Bin Khaseema and
- (3) Abul Hasheen Bin Tehan.

#### QURESH ARRESTED TWO MEN OF YASRAB

Quresh got certain clues in this regard after the day-break and they set out to make a search for them. But the party had already left out. They somehow caught hold of Saad Bin Abada (radhiallaho anho). They tied his hands over his back, thrashed him in the streets of Mecca.

He was one of the 12 Disciples. According to his own statement a person, white and red in appearance, came closer to him and belying hope of any intervention gave him the severer blow. Thereafter another man approached him and inquired whether he does not know any Quresh by mean of neighbourhood or trade etc. whose name he could cite for recommendation. He remembered the names of Jubair Bin Mut'am and Harisa Bin Umiyya, the grandsons of Abd Manaaf. They used to go to his town on business tour and on many occasions he had afforded protection to them. So he did accordingly and the same person reached to those men of Quresh and told them that such and such person was being severely beaten and was calling their names on the spot. They confirmed that they know Saad Bin Abada of Khazraj and they are indebted to him. They rush to the spot and set him free.

Saad Bin Abada, after being released from Quresh hurriedly out to Yasrab.

#### PERMISSION TO MIGRATE

To those Muslims who had not yet gone out of Mecca after the second Aqba Pledge and were being oppressed, Holy Prophet (Sal'am) granted them permission to migrate to Yasrab. These people thus permitted were not in the least worried for their relations and property which they were



leaving behind but they were rather pleased that in Yasrab they will be free to perform their religious duties in a congenial atmosphere and without any hindrance and fear.

#### ODDS IN THE WAY OF MIGRATION

The persons who after securing permission of the Holy Prophet (Sal'am) intended to leave Mecca were subjected to persecution by Quresh.

1. When Suheeb Roomi (radhiallahoh anho) was going to migrate Pagans surrounded him and told that he had come into Mecca as total 'have not' and earned a lot during his stay there. Now he is migrating to smuggle out money and valuables. This will not be allowed under any circumstances. When Suheeb (radhiallahoh anho) asked their position in case he cedes with all his property and wealth, they replied in the affirmative.

Suheeb (radhiallahoh anho) gave them all his wealth and property and emigrated to Yasrab. When Holy Prophet (Sal'am) learnt of the same he observed that Suheeb (radhiallahoh anho) has earned a profit.

2. Hazrat Umm-e Sulma (radhiallahoh anha) states that her husband (Abu Sulma, radhiallahoh anho) intended to migrate he let her ride over a camel and handed child Sulma to her. When they started Banu Mugheera surround Abu Sulma (radhiallahoh anho) and told him that he was free to migrate but cannot take daughter with him. The camel was held-up and in the meanwhile Banu Abdul Asad had also arrived and snatching the child from her said that the child belongs to them hence they can go without it. As a result Banu Mugheera detained Umme Salma and Banu Abdul Asad snatched the child but Abu Sulma (radhiallahoh anho) could not be prevented from migration and he went forthwith without wife and child.

Umme Sulma (radhiallahoh anho) was very much affected mentally and used to go to the place where her husband and child were parted with her and wept bitterly. After one year one of her cousin pitied her and negotiated on her behalf with both the tribal chiefs and restoring her child secured

permission to leave. She left all alone with her child for Madina.

Such type of confrontations and difficulties were faced by almost every migrant.

3. It is the statement of Hazrat Umar Farooq (radhiallahoh anho) that Ayash and Hisham (radhiallahoh anhum) had joined him to migrate. At the appointed hour Ayash Bin Abi Rabia (radhiallahoh anho) had reached the meeting place while it was learnt that Hisham Bin Aasi (radhiallahoh anho) had been arrested and imprisoned.

Ayash (radhiallahoh anho) had reached Madina all right but Abu Jehl, accompanied with Haras reached Madina and met him. The three were born of the same mother, while Ayash (radhiallahoh anho) was their cousin as well.

The two deceived Ayash (radhiallahoh anho) on a false pretext that their mother has got very much upset on account of his migration and had taken certain vows dangerous to her health and life. Hence he should accompany there and after consoling their 'common mother' might return, if so desired.

Hazrat Umar Farooq (radhiallahoh anho) had smelt foul and warned him against any trickery on false pretext and gave his own steed (Naaqa) for conveyance with instruction that in case of any foul play detected he can ride back on the fastest animal quite safely.

As further stated while approaching Mecca Abu Jehl asked Ayash (radhiallahoh anho) to let him share his ride as his own horse is very dull. It was a trick. After Abu Jehl had been seated there on, by their preplanned conspiracy they tied Ayash's hand to his back and took him humiliating all the way to the city of Mecca and imprisoned him with Hisham Bin Aasi (radhiallahoh anho).

When Holy Prophet (Sal'am) has reached Madina on his behest Waleed Bin Waleed Bin Mugheera came to Mecca and successfully setting the two free from prison drove them back to Madina.



## Chapter—VIII

### THIRTEEN YEARS OF PROPHETHOOD IN MECCA

#### EMINENCE OF FIRST CONVERTS

The thirteen years of the Prophethood have been briefly accounted for. The point to be remembered is that during this period, although the number of Muslims had reached to few hundreds only but it was a fact that they included such eminent persons that were cream of the era and immortal names are as follows :

1. Hazrat Ali, Hazrat Abu Bakr, Hazrat Usman and Hazrat Umar (radhiiallaho anhum) who were eminent scholars of their time and strength their will and action, their clarity of consciousness had excelled to the rest of Arabia. They were an instance of piety after the Holy Prophet (Sal'am).

2. There were such eminent preachers amongst them as Musab Bin Umair, Jafar Tayar, Abu Ubaida Bin Al-Jerrah (radhiiallaho anhum) whose enthusiastic pursuits, Zest and eloquence converted Yasrab, Ethopia (Habash) etc. to Islam.

3. They included the learned ones like Abdullah Bin Masud and Abdur Rahman Bin Auf (radhiiallaho anhum) who have elucidated a number of points of learning through their piece of writings and narrations.

4. They include such eminent personalities who are not excelled so far in their righteousness, truthfulness and sincere sacrifice in the history of mankind—they are Zubair, Talha

Ummar and Yasar (radhiiallaho anhum).

5. They include such persons as Bilal, Sameena Yasar, Kaab, Khabbab (radhiiallaho anhum) whose straight forwardness, constancy and firmness had surpassed the capacity of oppressors to oppress them.

6. They included Sakran, Shamos, Umme Habeeba and Khanais (radhiiallaho anhum) who for sake of religion migrated to Ethopia, leaving their country of birth and their near and dear relations.

7. They included, Lubaid, Suwaid Bin Samit (Kamil by title), Anis (brother of Abu Zar) radhiiallaho anhum whose eloquence of speech or narration was so miraculous that their single attempt overwhelmed several tribes at a time and who did not know anyone excelling in realism, diction and mastery of human psychology over them.

During this era Islam had also spread outside Mecca !

(i) Tufail Bin Umro Dosi (radhiiallaho anho) who ruled over a part of Yemen then converted at Mecca and through him Islam spread in his Emirate.

(ii) Abu Zar Ghiffari, his brother Anis, his mother and half of the clan Ghiffar.

(iii) Twenty persons from amongst the Christians of Nazzareth.

(iv) Zamad Azdi, a famous magician and conjurer of Yemen.

(v) Clan of Bani Abdel Ash-hal.

(vi) Tameem, Naim and a number of inhabitants of Syria.

(vii) People of Ethopia (Habash) etc.

#### MIGRATION OF HOLY PROPHET (SAL'AM) TO MADINA

In wake of continuance of oppression at hand of Quresh the number of Muslims had gone very low in Mecca. Among prominent figures only Hazrat Ali (radhiiallaho anho) and Abu Bakr (radhiiallaho anho) had stayed with the Prophet (Sal'am).



The Quresh of Mecca considered it opportune to murder the Holy Prophet (Sal'am) and a meeting of the chiefs of Mecca was convened in top-secrecy at 'Darulnidvah'. It was established by Qussa Bin Kalaab and was a sort of Parliament of the Quresh. In this meeting all the important chiefs of different Quresh clan had been called and they included the following :

(1) From amongst Bann Abd Shams, Sheba and Aqba sons of Rabi and Abu Sufian Bin Harb respectively.

(2) From amongst Banu Nofil, Taima Bin Adi, Jubair Bin Mutim and Haris Bin Amir.

(3) From amongst Banu Abd Al-daar Nazar Bin Haris Bin Kalda.

(4) From Banu Asad Bin Ab-elghara, Abul Bakhtari Bin Hisham, Zam'aa Bin Aswad and Hakeem Bin Khiram.

(5) From amongst Banu Mehzoom, Abu Jehl Bin Hisham.

(6) From amongst Banu Seham Banbia and Manbia sons of Hajjaj.

(7) From amongst Banu Juma Ummayya Bin Khalaf.

This top-secret meeting of the representative character had gone in Session to ponder over and decide the ways and means and strategy of the murder to be adopted.

#### THE STRATEGY TO MURDER

There were many suggestions in this respect but at length a suggestion of Abu Jehl was taken up for decision unanimously.

His suggestion was as follows :

1. From every Arab tribe a youth be selected for the purpose.

2. They will surround the house of Muhammad (Sal'am) in the darkness of night.

3. When early in the morning he will come out of his house for offering Salat each of the youths will strike him with his sword and virtually cut him into pieces.

The highest point in such an strategy of murder was

stated to be inability of the clan of the Prophet (Sal'am) or his followers to revenge it, being representative nature of the conspirators, involving all Arab tribes.

They consider that in case of any eventuality nothing will be practically possible to go against them all and more over in case of any major flare-up none will be able to disown its responsibility to the collective need of action etc.

#### FAVOURS OF ALMIGHTY

Visa-vis human intentions Allah pleasure can be marked distinctly that when the Chosen Youth surrounded the house of the Holy Prophet (Sal'am) in the darkness of night right at that moment he asked Hazrat Ali (radhiallahohunho) to sleep in his bed wrapping his sheet. Nothing will happen to him and no body will be able to harm him.

Hazrat Ali (radhiallahohunho) slept very soundly under the shadow of the swords and Holy Prophet (Sal'am) went out of the house under the protection of Almighty Allah.

None of the enemies could see him. It had happened on 27th of Safar 13th year of the Prophethood, on Thursday, the 12th of September 622 A.D.

Holy Prophet (Sal'am) reached his sincerest and dearest Companion Hazrat Abu Bakr (radhiallahohunho). He very quickly packed up for journey. Four or five miles outside Mecca there is a mountain known as Mount Sur'. It's climbing is very tough and its passage was very hard and stony and the feet of Holy Prophet (Sal'am) were wounded. Noting it, Abu Bakr (radhiallahohunho) seated Holy Prophet (Sal'am) on his shoulders and somehow reached to a cave. Abu Bakr (radhiallahohunho) himself went inside the cave and cleaned it. Tearing off his clothes which he was wearing he patched up the holes and then requested the Holy Prophet (Sal'am) to come in :

In the morning Hazrat Ali (radhiallahohunho) got up as usual. Quresh recognized him drawing closer and questioned as the whereabouts of the Prophet (Sal'am). Hazrat Ali (radhiallahohunho) replied : What can I know of his where-



abouts—were myself on guard? You people let him go and he went away. Quresh turned rash upon Ali (radhiallahoh anho) out of utter shame and rancour and took him upto Kaaba. But they released him after keeping for a short period in confinement.

Then they went to Hazrat Abu Bakr (radhiallahoh anho)'s residence and knocked at the door. When Asma Bint Abu Bakr (radhiallahoh anha) came out they inquired as to where her father has gone to. She replied: "By God! I do not know."

Abu Jehl slept Asma (radhiallahoh anha) and went away.

#### HARRAT ASMA

In the chapter of Hijrat (migration of Holy Prophet, Sal'am) a very minor thing is worth noting. As Asma Bint Abu Bakr (radhiallahoh anha) mentions it her father had taken all the cash, which was five thousand monetary standard of that time, with him.

After his departure her grand father Abu Qahaz told her that in his view Abu Bakr (radhiallahoh anho) has put her in double trouble. He has himself left and has also taken away all the money. But she replied that he has left much money for them:

Then she took a stone, wrapped it in a cloth and put it in the pit where cash was usually hoarded. She took her grand father and asked him to touch and find that money is there. The old man did as such and was satisfied to that effect. He then told Asma (radhiallahoh anha) that Abu Bakr (radhiallahoh anho) has done well by leaving sufficient money for them and now it does not matter if he has left them. She explains that it was just a trick to satisfy her grand father to that effect otherwise it was a fact that her father had taken away the entire money.

The two remained within the cave for three days. In the darkness of night Asma (radhiallahoh anha) brought food for them. Abdullah Bin Abu Bakr (radhiallahoh anho) used to

go to over hear what the Mecca people talk about the matter. Amir Bin Faheera who was a slave of the brother of Hazrat Aisha (radhiallahoh anha) and was shepherd of the flock of Abu Bakr (radhiallahoh anho) drove the goats to that point and for milk. To avoid detection the shepherd used to rub off the footprints of the cattle.

Allah has rewarded this sincerity of Abu Bakr (radhiallahoh anho) excellently by saying "Innallaha ma-ana,, that included him in the same degree of nearness to Allah in which Holy Prophet (Sal'am) himself was put.

#### DEPARTURE FROM THE CAVE

Fourth night two she-camels from Abu Bakr (radhiallahoh anho)'s house came which were specially prepared (fatted) for the purpose of speedier journey to Madina. Hazrat Abu Bakr (radhiallahoh anho) and Holy Prophet (Sal'am) seated on one of them and Amir Bin Faheera and Abdullah Bin Arnafeez on the other. The latter was employed especially to show the way. They started towards Madina on 1st of Rabi ul Awwal, Monday, the 16th of September 622 A.D.

Migration of Holy Prophet (Sal'am) was in the line of early Prophets (alaihissalam). Mention in Bible is made of the migration of Hazrat Ibrahim, Hazrat Musa (the Moses) and Hazrat Daud (David) alaihinissalam. The migration of the Holy Prophet (Sal'am) was a prelude to further strides again in line of his predecessors.

The party leaving the main way was riding by the sea-coast side. When Holy Prophet (Sal'am) had reached the place where the fortress of Rabakh now stands, Saraqa Bani Jaasham chased him.

Abdur Rahman Bin Maalik Madalaji, the nephew of Saraqa narrates it in the following way:

Armed and fully decorated was galloping on her mare Auz that suddenly sighted the Holy Prophet (Sal'am). He was pleased to have netted the fish. But the next moment his mare fell down its knees. Saraqa dismounted from the animal, set it again aright and again started chasing. Holy



Prophet (Sal'am) was riding onward reciting Holy Quran that he was informed of the approaching enemy. Hearing it he prayed to Allah to save them from the mischief. No sooner he had uttered these words the feet of the mare sank deep under ground which threw over Saraqa and he realized that to break the security of Allah is impossible. He then sought protection of life from the Holy Prophet (Sal'am) which was granted. He came nearer and told to Holy Prophet (Sal'am) that he will be detaining aggressors in the way. Saraqa was also granted a letter of immunity written by Amir Bin Faheera on instance of Holy Prophet (Sal'am).

After leaving cave, the party first reached Umme Maabid camp. The inn-keeper woman hailed from Khiza,a and had a good reputation for entertainment of the guests at inn. She gave fresh water to drink to his guests every day.

But when she was asked if there is any refreshment available she regretted that she does not at time perchance, otherwise she would have offered it herself without so much delay.

#### MIRACLE AT UMME MAABAD CAMP

Holy Prophet (Sal'am) sighted a she goat in a corner of the camp and inquired about it. She said that it is sick and weak and cannot go with the flock. Holy Prophet (Sal'am) sought her permission to milch it. She submitted that in case he finds the same in it he can proceed to milch. Holy Prophet (Sal'am) started milching with 'Bismillah' (in the Name of Allah). The first milk-pot was filled overbrim (and overflowed a little also). It was taken by the Holy Prophet (Sal'am) and his party. The same milk pot was again filled over brim which satisfied the entire party. For the third time the milk-pot was also filled overbrim and was left for Umme Maabid, the hostes. The party resumed its onward journey soon thereafter.

After a while when the husband of Umme Maabid came and saw milk in the camp he was astonished. He inquired of his wife and she related that a pious man had come there and

it is his miracle to milch in such a large quantity from a sick and weaker animal. He caught the imagination then and there that it was the same 'Man of Quresh' whom he has been looking for so very anxiously. He asked her to describe his features.

#### PHYSICAL FEATURES OF HOLY PROPHET (SAL'AM)

Umme Maabid described the physical features of Holy Prophet (Sal'am) as follows :

ظَاهِرُ الْوَضَاءَةِ أَبْلَجُ الْوَجْهِ حَسَنُ الْخُلُقِ لَمْ يُعْبَهُ تَجَلُّهُ وَلَمْ تُنْزِرْ بِهِ  
صَبْلَةٌ وَسَيْمٌ قَسِيمٌ فِي عَيْنَيْهِ وَعَجٌّ فِي أَشْعَارِهِ وَطَفٌّ فِي صَوْتِهِ مَحَلٌّ  
وَفِي عُنُقِهِ سَطْحٌ أَحْوَرٌ - أَحْحَنُ أَرْجَ أَقْرَنُ - شَدِيدٌ سُودِ الشَّعْرِ ذَا صَمْتٍ  
عَلَاةُ الْوَقَائِرِ -

"Zaberul wazate Ablajul wajhe husnul Khulqe Lam ta-eb-hu Sablatun wa lam Tazrabhe Saalatun wa Seemun-Daseemun fi Ainaihe wa Ajjun wa fi Ashaarehi watfun wa fi Sautehi Sablun wa fi Sathun Ahwaro Akhano Azajjo Aqran shadeedun sawadush sha-aar Za sebatin Alahul Waqar."

pleasing appearance, broad face, lively manners—neither a protracted abdomen, nor lack of hair around forehead. His eyes were attractive, black coloured and large. His hairs were long and Shaggy, had deep brilliant voice, long neck, bright pupil, eyes stained collyrium (red threads) precing lashes, black curly hairs, dignified, quick, enchanting feature.



وَأَنْ تَكَلَّمَ عِلَاةَ إِلَيْهَا جَعَلَ النَّاسَ وَأَبْنَاهُمْ مِنْ بَعِيدٍ وَأَحْسَنَهُمْ وَأَحْلَاهُمْ  
 مِنْ قَرِيبٍ حُلُوَ الْمَنْطِقِ قَوْلُهُ فَصَلَ لَأَنْزِرَ وَلَا هَدَمَ كَانَ مَنْطِقَهُ خَرَزَاتُ  
 نَظْمٍ يَتَحَدَّرُ بَعْدَهُ لَا يَفْحَمُهُ عَيْنٌ مِنْ قَصِيرٍ - وَلَا يَشْتَأُ مِنْ طَوِيلٍ  
 عَمَّسُنْ بَيْنَ غَضَبَيْنِ فَهُوَ أَنْزِرُ الثَّلَاثَةَ مَنْظَرًا وَأَحْسَنُهُمْ قَدْرًا إِيَّاهُ رَفَقَاءُ  
 يَخْفُونَ لَهُ إِذَا قَالَ اسْتَمِعُوا الْقَوْلَ وَإِذَا أَمَرَ تَبَادَرُوا إِلَى أَمْرِهِ -  
 مَحْفُودٌ مَحْسُودٌ لَا عَائِسٌ وَلَا مُفْتَدٍ .. ..

“Wa In Takallama alaho ilaiha Ajmalun nase wa abhahum  
 Mim Bayeedin wa Ahsanohu wa Ablaho Min Qareebin  
 Hulwul Mantag faslun la Tazer wa la Hazar kana Manta-  
 gobu Kharzata Nazumin Yatahaddarna Rabatun La yaq-  
 amohu Ainum Min Qasrm wa la yashnao Min Toole Ghas-  
 nain Baina Ghasnaine Fahua Anzarus sulsate Manzaran  
 wa Ahsaohun Qadral-lahu Rufaqa-a yuhiffoon Behi iza  
 Qala Istameoo Leqaulehi wa Amara Tabadaroo Ila Amrehi  
 Mahfoodin Mahshoodun La Aabesa wa La Mafneda.”

Attractive and fine looking from apace, highly fascinating and captivating clear pronunciation—His speech effective and concise without exaggeration or trimming down, expression as if entire speech a string of pearls.

His height medium, neither so short as to look humble, nor so tall as to seem unadjustable. Handsome over all and respectable. His Companions are such as remain always around and nearby and listen quietly his words and rush to carryout whatever they are ordered. He is obeyed to the full and looked with devotion. He is neither cryptic nor irrelevant in talks.

Hearing all this he said that surely it is he the Man of Quresh and he will certainly go to meet him.

#### CONVERSION OF BAREEDA AND 70 OTHERS

On his way to Yasrab Holy Prophet (Sal'am) met Bareeda Aslami who was chief of tribe and was out to apprehend him

in order to win the 100 camel prize that Quresh had declared on his arrest. But when he came across Holy Prophet (Sal'am) and talked to him he was his heart changed all of a sudden and he embraced Islam alongwith seventy others. Then he tied his turban round his lance and flew it like a white flag declaring that the King of Peace, Security was moving ahead to spread justice and equality throughout the world.

Still on way Zubair Bin Alawam met him alongwith a group of Muslim traders. They were returning from Syria. He presented white pieces of cloth to Holy Prophet (Sal'am), Hazrat Abu Bakr (radhiallaho anho) and others of the party.

#### ARRIVAL AT QUBBA

On Monday the 8th Rabiulawwal, 13th year of the Prophethood, the 23rd of of September 622 A.D. corresponding to 10th Qashtari 3383 of the Jewish calender, Prophet (Sal'am) reached Qubba.

Eversince the people of Yasrab had heard that Holy Prophet (Sal'am) had left Mecca they used to come out every morning and waited for his arrival till mid-day. On that day they had just left when Holy Prophet (Sal'am) arrived.

But when a man announcing the arrival called them they rushed back and greeted Holy Prophet (Sal'am) raising slogans of 'Allahoakbar' (Allah is Great). They had surrounded the Prophet (Sal'am) like moths around a lighting lamp. Those many Muslims who had not yet seen the Holy Prophet (Sal'am) personally could not distinguish at that time between him and his friend, Abu Bakr (radhiallaho anho).

The latter realized it and feeling it imperative stood upto afford a shade to the Prophet (Sal'am)

Holy Prophet (Sal'am) stayed there for four days only and during these days the first thing he did was to lay the foundation of the first mosque there to worship Allah, the One and without any partner.

Hazrat Ali (radhiallaho anho) also joined Holy Prophet



(Sal'am) here after journeying on foot from Mecca where he had stayed on behest of the latter to assign back the deposits (Amanats) of the local people.

FIRST FRIDAY IN ISLAM  
THE FIRST SERMON

The 12th of Rabiulawwal, 1st year of Hijra was the First Friday in Islam. Holy Prophet (Sal'am) had reached the locality of Bani Salim from Qubba when the time of Friday Prayer had began. Holy Prophet (Sal'am) offered Salat (the Juma Prayer) alongwith one hundred followers of Islam. It was the first Friday in Islam and the first Friday Sermon was delivered by him on the eve.

The Sermon delivered by Holy Prophet (Sal'am) on the first Friday in Madina Bani Salim Bin Auf.

خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَوَّلِ جُمُعَةٍ جَمَعَهَا بِالْمَدِينَةِ  
فِي بَنِي سَالِمِ بْنِ عَوْفٍ

الْحَمْدُ لِلَّهِ أَحْمَدُهُ وَأَسْتَعِينُهُ وَأَسْتَغْفِرُهُ وَأَسْتَهْدِيهِ وَأُؤْمِنُ بِهِ  
وَلَا أَكْفُرُ بِهِ وَأَعَادِي مَنْ يَكْفُرُ بِهِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ  
لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .. ..

أَرْسَلَهُ بِالْهُدَى وَالنُّورِ وَالْمَوْعِظَةِ عَلَى فِتْرَةٍ مِنَ الرُّسُلِ وَقَلَّةٍ مِنَ الْعِلْمِ  
وَضَلَالَةٍ مِنَ النَّاسِ وَانْقِطَاعٍ مِنَ الزَّمَانِ وَدُنُوتٍ مِنَ السَّبَاعَةِ  
وَقُرْبٍ مِنَ الْأَجَلِ - مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ سَارَّ سُدًّا وَمَنْ يَعْصِهِمَا  
فَقَدْ غَوَى وَفَرَطَ وَضَلَّ ضَلَالًا لَا بُعِيدَ أ- أَوْصِيَكُمْ بِتَقْوَى اللَّهِ فَإِنَّهُ خَيْرٌ  
مَّا أَوْصِي بِهِ عَلَى الْمُسْلِمِ لِلْمُسْلِمِ أَنْ يُحْضَمَهُ عَلَى الْآخِرَةِ وَأَنْ يَأْمُرَهُ بِتَقْوَى اللَّهِ

وَإِحْدَرُوا مَا حَذَّرَكُمُ اللَّهُ مِنْ نَفْسِهِ وَلَا أَفْضَلْ مِنْ ذَلِكَ نَصِيحَةً وَلَا  
أَفْضَلَ مِنْ ذَلِكَ ذِكْرًا - وَإِنَّ تَقْوَى اللَّهِ لِمَنْ عَمِلَ عَلَى وَجْهِ وَمَخَافَةٍ مِنْ  
رَبِّهِ عَوْنٌ صِدْقٌ عَلَى مَا يَبْغُونَ مِنْ أَمْرِ الْآخِرَةِ وَمَنْ يُصْلِحْ أَمْرَ بَيْتِهِ  
وَيَبْنِ اللَّهُ مِنْ أَمْرِ فِي السِّرِّ وَالْعَلَانِيَةِ لَا يَنْوِي بِذَلِكَ إِلَّا وَجْهَ اللَّهِ يَكُنْ لَهُ  
ذِكْرًا فِي عَاجِلِ أَمْرِهِ وَزُخْرًا فِي مَا بَعْدَ الْمَوْتِ حِينَ يَفْتَقِرُ الْمَسْأَلُ إِلَى مَا قَدَّمَ

“Khataba Rasoolullah Sal-lallahho Alaihe wa sallama Fi Awwale Jumu-atin Jama-ah Bil Madeenate fi Bani Salim-ibne-Aufin.

Al-hamdo lillahe Ahmadohu wa Astayeenahn wa Astaghferahu wa Astahdyahu wa Omeno Behi wa la Akfarohu wa waadee Many-Yakforohu wa Ashhaho Al-la-ilaha illallahoh wahdahu wa Rasoolohu.”

“Arsalahu Bil-huda wan-noore wal Mau-e-zate ala Faraa-tin Min-ar-Rusule wa qullatim-minal-Ilme wa Zalalatim Min-an-Nase wa Inqita-im-minaz Zamane Wa Danu-wim-minas sa-ate wa Qurbim-minal-ajale. Manyute-illaha wa Rashada wa Many-yuseeha Faqad Ghawa wa Fawwata wa Lalla Zalalam Bayeeda. Ooseekum Betaqwallahe Fa-innaha Kuairum Ma Oosee Behil Muslima. Al-muslimo any yuhazzehe Alal-Aakherate wa Anyyamarahu Betaq-wallahe Fahzaroo Ma Hazzarakumullaho Min-Nafsehi wa la Afzala Min Zalika Nasehatan wa la Afzala Min Zalika Zikran Wa Taqwallaha leman Amela ala Wajlin wa Makhafatin Mir Rabbehi Annun Sidqun ala Ma yabghoona Minal Anril Aakherate wa Many-yuslehullazi Bainabu wa Bainallahe min amrehi fis sirre wal alaniyate la yanwee Bezalika illa wajhallahe yakul lahu Zikran fi Aajile amrehi wa Zukhran fi Ma Badalmante Heena yaftaqeral Mar-o-ila Ma Qaddam.”

“All praise and glory is for Allah—I praise Him and seek His Help, Forgiveness and Guidance. In Him alone I lay my



وَإِن تَقْوَى اللَّهَ يَفِي مَقْتَهُ وَيَقِي عَقُوبَتَهُ وَيَقِي  
 سَخَطَهُ وَإِن تَقْوَى اللَّهَ - يُبَيِّضُ الْوَجْهَ وَيُرْضِي الرَّبَّ وَيَرْفَعُ الدَّرَجَةَ خِذَا  
 حَظُّكُمْ وَلَا تُفَرِّطُوا فِي جَنْبِ اللَّهِ قَدْ عَلَّمَكُمْ اللَّهُ كِتَابَهُ وَتَهَجَّ لَكُمْ سَبِيلَهُ لِيَعْلَمَ  
 الَّذِينَ صَدَقُوا وَيَعْلَمَ الْكَافِرِينَ

فَأَحْسِنُوا كَمَا أَحْسَنَ اللَّهُ لِيُكْفِرَ عَادُوا وَعَدَا  
 اللَّهُ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَسَمَا كُمْ الْمُسْلِمِينَ لِيَهْلِكَ  
 مَنْ هَلَكَ عَنْ بَيْتِهِ وَيُحْيِي مَنْ حَيَّ عَنْ بَيْتِهِ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَكَثُرُوا أَذْكُرَ  
 اللَّهُ وَأَعْمَلُوا الْمَا بَعْدَ الْيَوْمِ فَإِنَّهُ مَنْ يُصْلِحْ مَا بَيْنَهُ وَبَيْنَ اللَّهِ يَكْفِهِ اللَّهُ مَا بَيْنَهُ  
 وَبَيْنَ النَّاسِ ذَلِكَ يَأْتِي اللَّهُ يَفْضِي عَلَى النَّاسِ وَلَا يَقْضُونَ عَلَيْهِ وَيَمْلِكُ مِنَ النَّاسِ  
 اللَّهُ أَكْبَرُ - وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ -

“Wa Ma Kana Sewa Zalika yuwaddo Lau Anna Bainhu  
 wa Bainaha A-madam-Bayeeda. Wa yuhazzerokum-ullahu  
 Nafsaha wallaho Raofn-m-Bil-Ibad. Wal-Lazi sadaq  
 Qaulahu wa injaza wa-dahu la khalfa Lezalika. Fa-innahu  
 yaqoolo Azza wa jalla Ma yubaddelul Qaulo Ladayya wa  
 wa Ma ana Be Zallamil lil Abeed. Fattaqullaha fi Aajila  
 amrekum wa Aajilehi fis-sirre wal alaniyate Fa-Innahu  
 Many yattaqillaha yukaffir anho sayye-aatehi wa yu-azzim  
 lahu arjan wa many-yattaqillaha faqad faza fauzan  
 azeema. Wa Inna Taqwallah yuqi maqtahu wa yuqi  
 aqoobatahu wa yuqi Sukhtahu wa Inna Taqwallabe. Tab-  
 yazzul wajooHu wa yarzir Rabba wa yarfud-Darajata  
 Khuzoo Hizzakum wa La Tafratu fi Jambillahe Rad alla-  
 makumullaho Kitabahu wa Nahaja Lakum Sabeelahu Le-  
 yalamal-lazeena Sadaqoo wa yalamal Kazeebcena Fa-  
 ahsenoo Kama ahsanallahu Ilaikum wa Aadoo aada-allahe  
 wa Jabedoo fillahe Haqqa Jibadehi Mu-aj-tabakum wa

faith and I do not disobey Him. Nor, I hate those who do not obey Him. I bear witness that there is none worthy of being worshipped than Allah, who is one and hath no partner, Muhammad (Sal'am) is His Servant and His Apostle— He has sent Muhammad (Sal'am) for guidance, light and admonition at a time when there has been no Apostle in the world since a very long. (As a result) knowledge had declined and distraction enhanced.

The Prophet (Sal'am) has been sent, nearing the Final Day' and the doom (death) whoever obeys His Apostle will find the way and whoever disobeys him will be lost and fallen from his position and damned in distraction. O' Muslims! I do advise you to fear Allah. (And) the best advice which a Muslim can give to another Muslim is to prepare himself for the next world and ask him to fear Allah.

O' people! refrain yourselves from such things as Allah has forbidden—and there is no better counsel than this. Remember! piety will be the best help in the next world, for one who acts fearing Allah. One who mends his secret and open matters between Allah and himself and is sincere in his conduct will enjoy his deeds in terms of Memorization (Zikr) in the world and in terms of vast treasure after his death.

وَمَا كَانَ يَسْأَلُ ذَلِكَ يَوْمَ كَوْنِ بَيْتِهِ وَبَيْنَهَا أَمَدًا أَبْعِيدًا - وَبِحَدِيثِ رَبِّكُمْ اللَّهُ  
 نَفْسَهُ وَاللَّهُ سَاءَ وَفٍ بِالْعِبَادِ هُوَ الَّذِي صَدَقَ قَوْلُهُ وَأَنْ جَزَّ وَعُدَّةٌ لَا خِلْفَ لِدَلِكِ - وَإِنَّهُ  
 يَقُولُ عَزَّ وَجَلَّ مَا يَبْدُلُ الْقَوْلَ لَدَيْهِ وَمَا أَنَا بِظَلَامٍ لِلْعَبِيدِ - وَأَتَقُوا اللَّهَ فِي عَاجِلِ أَمْرِكُمْ  
 وَأَجَلِهِ فِي السِّرِّ وَالْعَلَانِيَةِ فَإِنَّهُ مَنْ يَتَّقِ اللَّهَ يَكْفُرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا وَمَنْ  
 يَتَّقِ اللَّهَ فَقَدْ فَازَ فَوْزًا عَظِيمًا -



Sam-makumul Muslemeena le-yuhleka man halaka am-bayyanatin wa la Quwatin Illa Billah Fa-aksaroo Zikra-llahe wamaloo lema badal yaume fa-innahoo many Yusleha Ma Bainahu wa Bainallah Yakfehillaho Ma bainahu wa bainannase zaleka be-annallah yaqzee Alm-nase wa la Yaqzoonaa aiahe wa yamleko minannase wa la yamlekoona minho allaho akba 'o wa la Quwata Illa billahil azeeme".

But whoever fails to do as such (and such a person is described in His verse) will prefer that his deeds are kept away from him.

Allah ordained you to fear His Being—And Allah is Most Kind to His servants. And whoever believed that the order of Allah are true and fulfilled His promises, for him are the words of Allah thus: There is change in our laws and we do not do injustice to our humble servants.

Muslims! in all your current and future affairs, open and secret actions, bear in mind the Fear of Allah. Because those who fear Him their Vices are discounted and their rewards are enhanced. Men of piety are those who will meet their higher objective. It is the piety alone keeps away Allah's curse, His wrath and punishment. It is piety (of course) that enlightens the face, pleases Allah and raises the status.

Muslims! enjoy your life bounteously but do not give-up Divine rights (unto you). For that purpose of course, Allah has taught you His Book and showed you the path so that the righteous and transgressors are separated (with one another).

O' ye people! Allah has treated you finely—thus, you too should treat others likewise. Treat enemies of Allah as your own enemies and make endeavours in the path of Allah wholeheartedly and with full devotion. He has determined you as chosen and has named you Muslims so that one who destines to doom is doomed for relevant reasons and one who enjoys the promised life also does it for the relevant cause. And all the virtues depend upon Allah's help.

O' ye people! memorize Allah and do actions for the life Hereafter, Because whoever mends his affair with Allah, Allah mends his affairs with other people. Verily, orders of Allah prevail over His servants and none can order Him any way. Allah is Master of His servants and servants have no claim over Him—Allah is the Greatest and derive strength (to do virtuous actions) through His Greatness.



## Chapter-IX

### REFULGENCE OF PROPHET- HOOD AND MADINA ENTRY INTO MADINA

After the Friday Prayer was over Holy Prophet (Sal'am) entered the city of Yasrab from the Southern end and the city was renamed thenceforth as 'Madinatun nabi' the city of Prophet (Sal'am), which for convenience and abrevity is called Madina.

The moment and the style of the procession for entry into the city was exceptionally grand and impressively impact. The atmosphere was renting from the echoes of Takbeer. Streets and lanes were resounding the words of Praise and Piety of Allah. Entire men and women, youngsters the aged one had surged up everywhere with eagering eyes to gaze the effulgence of Allah.

Seeing the sight, the scholars afron amongst the Men of Book took it for granted that the sense of the words of Chapter III, Lesson 3 of the Holy Scripture of Prophet Hubquques, regarding the advent of the 'final prophet' had come true.

مِنْ تَنْبِيَاتِ الْوَدَاعِ	طَلَعَ الْبَدْرُ عَلَيْنَا
مَا دَعَا لِلَّهِ دَاعٍ	وَجَبَ الشُّكْرُ عَلَيْنَا
جِئْتُ بِالْأَمْرِ الْمَطَاعِ	أَيُّهَا الْمَبْعُوثُ فِينَا

Ashraqal Badro Alaina  
Min Sanijatil widayee  
Wajabash-Shukro alaina  
Ma Da-aa Lillahe Dayee  
Ayyuhal Mabooso Faia  
Jeta Bil Amril Mulayee

"Allah came from South and one who is holy came from the Mount of Faran. His glory made Heavens look small and the earth became full of his praises."

Innocent Ansar girls in their sweet and amorous tones sang the verses which meant :

—From the mounds of the South the full moon has risen for us.

—What a fine religion and teaching it is that thanks are due to Almighty Allah.

—Obedience to thy words who is sent by Allah is called for on us.

The girls who sang these verees were the daughters of those Ansars who had pledged at hand of the Holy Prophet (Sal'am) in the years 11, 12 and 13 of the Prophethood or those who were converted to Islam on pursuit of Mussab Bin Umair (radhiallaho anho) and Ibn Umme Kulsoom (radhiallaho anho).

Elder Ansars were not very wealthy, properties or feudal lords but their hearts were very generous and large. They were so fond of Islam that whenever any Mahajir reached Madina to elude oppression of Quresh each of them completed the other in playing host for him and the matter was decided by mean of a draw. In whose favour the draw was made he considered himself very fortunate and not only patronized him but also shared his wealth and property with him.

#### COMPARISON OF THE PREVALENT SITUATIONS OF MECCA AND MADINA

Mecca was under the sole influence of Quresh and they had their domination over it unshared and unabettted by any-



one else. In respect of religion also they were all Pagans and worshipped common idols. While the Socio-political situation of Madina was quite different. Here different tribes were living with their distinct religions. There were idol worshippers there as well as Jews and a considerable percentage of the inhabitants were Christians. Among Jew tribes were Banu Nazeer, Banu Qaneeqah and Banu Qaneeza who lived in separate fortresses and being trader and interest realizer were very much affluent.

Since the glad tiding given by Prophet Moses (Hazrat Musa alaihissalam) that Allah will send another Prophet midst them like him from amongst his bretheren, Jews were awaiting the appearance of the Promised Apostle.

#### PROMISED PROPHET AWAITED BY JEWS

Actually Jews had stayed in Madina awaiting appearance of the Promised Apostle believing in right earnestness that the one born in Bani Ismail will remove their national calamity and revive their past glory, domination and territory. Their anxiety had increased further after their expulsion from Syria and they were watching perpetually for such eventuality.

Now when they heard that Ismailite Prophet (Sal'am) has come to Madina they were more happy. But when they saw that he is characterizing Jesus Christ (alaihissalam) as a righteous person and okays his teachings as well and declares believing in Prophethood of Jesus Christ as part and parcel of Islamic faith and exalting him approves guilt of Jews they turned against him and become his enemy.

Similarly Jesus Christ had also given the glad tiding in his last Sermon of coming of a comforter who will survive the age of the universe and will teach the world in all respects with these clear hints he had asked the Christians to obey that comforter.

#### CHRISTIAN TOO AWAITED THE PROMISED PROPHET

Hence Christians were also anxiously awaiting the

appearance of the Promised Prophet who avenge the repression of Jews and would exalt their prestige by confirming truthfulness of Jesus Christ (alaihissalam). But when they saw that Holy Prophet (Sal'am) rejected the self styled principles, Jesus being Son of God, Trinity, atonement, the Divine Status of Popes—they also turned hostile to him.

Here it is worth noting that after Jesus, Abdullah Bin Ubi Bin Salul, was an influential man of Madina. He had his hold upon over Avas and Khuzraj clans and was dreaming of emerging as the Supreme Authority of Madina. When he saw that Islam is gaining popularity in the above two clans then after the Battle of Badar himself out wordly enjoined Muslims. But when Jews hostitily emerged he considered to encash it in form of reviving his personal influence over that community. Aiming at it he assumed a duplicate behaviour. When he mixed up with Muslims he spoke of his support for Muslims but whenever in the company of non believer he expressed his solidarity with them.

Such persons as Abdullah Bin Ubi Bin Salul was, were called hypocrites in Madina.

A brief account of the prevalent situation of Madina at the time of Holy Prophet (Sal'am)'s migration there leads to clear cut understanding that in preaching of Islam there were difficulties there as well. And it is a proof of truthfulness of Islam that such difficulties were over come here in comparison to Mecca in respect of preaching of Islam.

Holy Quran had already predicted the same in the words 'Wa lil aakhirato Khairullaka minal oola' (And verily the following will be better than the preceding one for thee).



## Chapter—X

### NEW HOMELAND NEW PROBLEMS

International treaty for stabilization of peace, mischieves of Quresh, conspiracies and aggression, breach of agreement by Jews, victory of Muslims, liberty of preaching religion and in delivery of Sermons, spreading of Islam, establishment of stable peace.

#### THE PACT

As it already been stated, in Madina different clans had different religions of their own, they were racially different to one another and there were different Jew tribes who were very powerful and lived in fortresses.

When Holy Prophet (Sal'am) had reached Madina he signed a pact on international lines within the first year of migration with all of them so that inspite of diversity of religion and race unity of the nation is not affected and each of the communities to the common civilization and culture.

Some of the terms of the pact are as follows :

(1) هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ صَلَّى عَلَى الْمُؤْمِنِينَ وَالْمُسْلِمِينَ مِنْ قُرَيْشٍ وَيَثْرِبَ وَمَنْ تَبِعَهُمْ فَلِحَقِّ بِهِمْ وَجَاهِدَ مَعَهُمْ -

'Haza Kitabun min Muhammadin Nabeye Sall. Binal momeneena wal muslemeena min Quraishim wa yasraba wa man Tabe-abum Fa Laheqa behim wa Jahada Ma-ahum.'

1. This is in writing from Muhammad, the Prophet (Sal'am) for the Muslims who are of the Quresh clan or residents of Yasrab and for those who are allied to Muslims and are joined in business with them that they will all be deemed as one nation.

(2) إِنَّهُمْ أُمَّةٌ وَاحِدَةٌ

'Innahum Ummabinw wabedatin.'

2. The Jews of Bani Auf will be one nation with the Muslims.

(3) وَإِنَّ يَهُودَ بَنِي عَوْفٍ أُمَّةٌ مَعَ الْمُؤْمِنِينَ -

'Wa Inna Ya'ooda Bani Aufa Ummatum Ma-al-mome-neena.'

3. If anyone goes at war with any of the signatory community all the communities comprising this nation will take united action against the aggressor to defend it.

(4) وَإِنَّ بَيْنَهُمُ النَّصْرَ عَلَى مَنْ حَارَبَ أَهْلَ هَذِهِ الصَّحِيفَةِ

'Wa inna bainahum-un-nasra ala man Haraba ahla Haze-his Saheefata.'

4. The relations among the allies of the pact will be based on mutual well-being and mutual benefit and not to cause any harm or do evil against one another.

(5) وَإِنَّ بَيْنَهُمُ النَّصْحَ وَالنَّصِيحَةَ وَالْبِرَّ وَالْإِشْمَ -

'Wa inna bainahumun Nusha wan Naseehata wal birra Doonal Isme.'

5. During any war Jews will share expenses of war with the Muslims.



(6) وَإِنَّ الْيَهُودَ يُنْفِقُونَ مَعَ الْمُؤْمِنِينَ مَا دَامُوا مُحَارِبِينَ -

'Wa innal yahooda yonfiqoona Ma-al-momeneena Ma Damoo moharebeena.'

6. Rights of the communities friendly to Jews will be considered at par with the right of Jews.

(7) وَإِنَّ بَطَانَةَ يَهُودٍ كَانَتْ فِيهِمْ -

'Wa inna batanata yahoodin Ka-anfusihim.'

7. None of the allies will act against the other under any circumstances.

(8) وَإِنَّ لَمْ يَأْتُمْ أَمْرٌ يُحْلِيهِ -

'Wa innahu Lam yasim-imra-un behaleefehi.'

8. The oppressed will be helped and supported.

(9) وَإِنَّ النَّصْرَ لِلْمَظْلُومِ -

'Wa Innannasra Lil Mazloome.'

9. Causing bloodshed in Madina on any pretext will be unlawful and unholy for the allies.

(10) وَإِنَّ يَتْرَبَ حَرَامٌ جَوْفَهَا إِلَّا أَهْلَ هَذِهِ الصَّحِيفَةِ -

'Wa [inna] yasraba Haramun Jaufoha Le-able Hazehis Saheefate.'

10. Neighbouring communities will also be treated like allies by all the signatories.

(11) وَإِنَّ الْجَارَ كَالنَّفْسِ غَيْرُ مَضَارٍّ وَلَا إِشِيمٍ -

'Wa innal Jarra Kan-Nafse Ghaira Muzarrin wa la Ismin.'

11. If the communities that are signatories to this treaty happen to have some new situation or circumstances emerged or any point of discord or treason moved-up, such decision and consideration will be deemed related to Allah and His Prophet Muhammad (Sal'am).

(12) وَإِنَّهُ مَا كَانَ بَيْنَ أَهْلِ هَذِهِ الصَّحِيفَةِ مِنْ حَدِيثٍ وَاشْتِجَابٍ  
بِخَافٍ فَسَادُهُ فَإِنَّ مَرَدَّهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى مُحَمَّدٍ رَسُولِ اللَّهِ -

'Wa innahu Ma kana baina able Hazehis-Saheefate min Hadasin Au Ishtijarin yakhafa Fasadahu Fa Inna Maraddahu Ilallabe Azza wa Jalla wa Ila Muhammadin Rasooli-labe.'

12. This treaty was signed by all the communities inhabiting Madina and thereafter Holy Prophet (Sal'am) considered it proper to extend it to other communities inhabiting surrounding areas. In his view it was beneficial in two ways :

(1) It will check tribal clashes that recurred frequently and caused uncalled for and unjustified bloodshed.

(2) Quresh of Mecca could not instigate those people against Muslims.

A. To achieve this purpose Holy Prophet (Sal'am) within first year of the Hijra (migration to Madina) travelled upto Raddan (midway between Mecca and Madina) and extended it to 'Bani Humza Bin Bakr Bin Abd Munaf' clan. Umro Bin Takhshi alzamri had signed for and on behalf of his community.

B. For the same purpose he undertook journey in the month of Rabiulawwal, the 2nd year of Hizra toward Rizwi and brought in alliance of the treaty the community inhabiting Mount Boot region.

C. The same year in the month of Jamadiul Akhir he went to Zilasheera (place between Madina and Yemen) and returned to Madina after concluding pact with Banu Madlaj.



Had there been furthermore opportunity to accomplish this holy mission the world would have manifestly realized that Holy Prophet (Sal'am) had not come to clink sword in the world but to establish stable world peace as he was Mercy for the worlds.

### CONSPIRACIES OF THE PAGANS OF MECCA

Quresh were the avowed enemy of Holy Prophet (Sal'am) and other Muslims and were on the hotted even after migration of them to Madina, 300 miles away from their motherland. Even before it they had gone to Ethiopia (Habash) in a bid to extradiate the migrants. Since that country was ruled by a King who was not a Pagan they had failed to pursue him and had no other resort. But here in case of Madina they threatened to attack the city if Muslims are not exiled therefrom. To this effect they wrote to Abdullah Bin Ubi and his comrades who were idol worshippers and from amongst Avas and Khuzraj.

When such a letter was received by Abdullah Bin Ubi he was upset and rallied to attack Muslims and drive them out of the city. But as the information had already been received by Holy Prophet (Sal'am) he himself went midst those people and spoke to them. He boldly told them that Quresh have played such a trick against them that if they attack and fight Muslims they will kill their brethren (who have been converted to Islam). But in case they had to resist invasion by Quresh they will fight against out siders unitedly. The mob had dispersed after hearing this speach.

### SECOND CONSPIRACY AND THREAT

After their first conspiracy had failed they conspired with the Jesus of Madina secretly. When they had straightened their secret alliance with then they, relying on their deal, served warning to Muslims not to be proved to flee Mecca unharmed we will crush you in Yasrab itself. After this warning they initiated clashes with Muslims.

In the month of Rabiul awwal, 2nd year of Hijra one of the chiefs of Quresh named Kurz Bin Jabir Alfahri reached

Yasrab and drove away the cattle of Madina people that were grazing in the Surrounding fields.

Then in the month of Ramadhan, the same year Abu Jehl spread a rumour throughout Mecca that Muslims intend to rob a party of the traders who are on way back to Madina from Syria. It was his motive by this rumour mongering that the relatives of those traders who are in that party and those whose money is invested in the trade with those people will turn against Muslims. And exactly it so happened.

### QURESH AND THEIR STRATEGY

Abu Jehl set out from Mecca with a 1000-man strong Army, fully armed mounted on 700 camels and 300 horses. Although in the meanwhile the party of the traders about which the rumour was spread had reached quite safely to Mecca but Abu Jehl marched towards Madina under his scheme of aggression. Now, the Muslims had nothing to doubt that the army of Quresh led by Abu Jehl is meant to attack Muslims in Madina.

Holy Prophet (Sal'am) consulted the matter with his companions (radhiallaho anhum). Saad Bin Maaz (radhiallaho anho) for and on behalf of Ansars of Madina submitted that they are all with the Holy Prophet (Sal'am) under all circumstances, whatever he signs any new treaty with anybody or abrogates the previous one. Whatever he pleases to demand from them it will be met and whatever he will entrust to them that be honoured. They are ready to go upto any extent with him—ready to go to the stream of Umran or to jump into the Sea.

Mugdad (radhiallaho anho) further submitted —“We are not like the community of Moses (Musa alaihissalam) who would plea 'azhab anta warabbuka faqa tila inna hahuna qaidoona', but will be all alongwith him—his left, his right, in his front and in his rear and behind to lay our lives.”



## Chapter--XI

### THE CRUSADE-EXPEDITIONS OF HOLY PROPHET (SAL'AM)

Muslims were not actually prepared for war and there only 313 crusaders who out for battlefield to resist 1000-strong fully armed and aggressor Quresh Army.

It is worth noting that hitherto Muslims had no permission of the Holy Prophet (Sal'am) to go at war because Islam had nothing to do with war. As the very word 'Islam' derived from 'Salim' in Arabic means 'peace and prosperity' there was no room of any concept of war in the religion.

Hence, it was the main reason that instead of indulging in war conflict they had performed to migrate to Ethiopia (Habash) and Madina leaving every thing that belonged to them, behind in Mecca. But they were now forced to resort to defend themselves valiantly otherwise, in absence of any other alternative they would have been butchered like lambs and goats and the irreparable loss in that case would have happened in the form of 'loss of preachers' of Islam—the religion of truthfulness. On such occasion Jesus Christ (Isa alaihissalam) was also forced to order his companions after 2-3/4 years of preaching to part with their clothes and cash and purchase arms (Mathew 20 huke 22-36). Similar necessity was felt by under the circumstances that Muslims were ordered to defend themselves, after continuous oppression of 14 years being already endured quietly,

#### FIRST ORDER OF JIHAD

Since it was first order of Jihad to Muslims the decree

issued in this respect is being given hereunder :

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۗ الَّذِينَ  
أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ  
بِبَعْضٍ لَهِدَّتْ سَومَاتُ صَوَامِعَ وَبِيَعٍ وَصَلَوَاتٍ وَمَسَاجِدٍ يُدْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ ...  
(الحج-٦٤)

'Uzena Lil-lazeena yuqateloona be-annahum Zulem uwa Innallaha ala nasrehim la-qadeero-nil-lazeena ukhrejoo min Deyarehim Beghaira Haqqin Illa Any-yaqoolo Rabbonallaho wa lau la dafullahin nase bazahum be-bazin la-huddemat Sawame-o-wa Be-ya-un wa sa-la-watim wa Masajido yuzkura Fihasmullahe Kaseera.'

The crusaders are permitted to go ahead to defend themselves because they are oppressed and Allah is All Powerful to help them.

These people were forced out from their homeland simply because they had recognized Allah as their Fosterer. Had not Allah checked a set of people (aggressors) by the force of another (the Muslims) monasteries, churches, Gynogogues and mosques in which the name of Allah is glorified enormously would surely have been pulled down.

This degree specifically mentions the reasons which count for granting permission to Muslims to wage war, distinctly marking as to whether the war on part of Muslims is defensive or offensive.

The first reason shown therein is being oppressed of the defenders and oppressor of the offenders. It is the same thing which modern law characterizes as self-defence and is justified under such circumstances.

Second reason as underlined is their expulsion from their homeland and bereft them of their properties on ground of faith. Unspecified oppression and tortures to Muslims were let loose merely due to their concept and preaching of one God (monotheism).



The third reason assigned to the issue of decree common enough to prove that the permission was not given only in their individual sectional interest but to defend the treaties which they had made with different religious communities (Christians, Jews and others) which stood for freedom of conscience and co-existence between religions. Since such treaties were on instance and initiative of Muslims it was their moral obligation as well to defend it from the aggressors.

So the circumstances forced Muslims to stall the aggressors away from Madina.

### THE BATTLE OF BADAR

It was the month of Ramadhan the 2nd year of Hijra that Holy Prophet (Sal'am) led the 313—Muslim crusaders with more than 50 Mahajirs and more than 240 Ansars consisting of a convoy of 2 Horses and 60 camels.

It is a strange incident that the numerical strength of Badar crusaders was also the same that the Taloots had when they had gone to fight against Jaloot.

When Muslims reached Badar they saw that Quresh Army has already taken position with three fold strength of number and manifold strength of army and war material.

Holy Prophet (Sal'am) inspected the battle field one day before raging combat and named the enemies and the spots where they will be killed the next day.

The war ensued on Friday, the 17th of Ramadhan and before going into action Holy Prophet (Sal'am) begged Allah in his prayer and made it a point that in case these Muslims are killed in the battle there will be none-left to preach unity of Allah. Muslims also joined in prayers :

By the Grace of Almighty Quresh of Mecca were ignominously defeated. Seventy of their famous men were taken prisoners and equal number was killed in action, including Abu Jehl who had created all this fuss and was the avowed enemy of Holy Prophet (Sal'am). Out of the 14 chiefs who had taken part in murder conspiracy of the Prophet (Sal'am)

11 had been killed and the remaining three accepted Islam.

The then standing law of war, the sentiments of revenge sparked off in oppressed Muslims and the strategy to give a lesson to other tribes and need of forewarning them was legitimately demanding execution of the captives. But the merciful Prophet of Allah (Sal'am) released them all by taking indemnity which was realized in the form of teaching literacy to the children of Ansars in case of literate captives.

This incident also justified the prediction of the Book of Isaiah 21/16-17 which says —“in a year which will be like the year of labourers all the glory Quider will fade and their brave archers would reduce numerically. And the Quranic prediction made at the time of permitting Muslims to go ahead for this battle : ‘Innallaha ala nasr humul qadeer.’

“Allah has power to grant these oppressed people victory” also come true. That's why this battle is named as the Day of Judgment for the people of Book and Muslims.

In view of these prediction coming true the world got a sound proof of the truth of Islam. It is again mentioned in the Holy Quran : “Walaqad nasra Kumullah babadar wa-antum azallata fa taqwallaha la-allakum tashkuroon.”

“Allah had helped you in the Badar when you were weak—Now fear Allah then so that you may be thankful to Him.”

(Al-imran)

### THIRD CONSPIRACY

A few day after the Battle of Badar Sufwan Bin Umayya (whose father was killed in the battle and Umair Bin Waheb whose son was still a prisoner in hands of Muslims met outside Mecca in a secluded place and had parley against Holy Prophet (Sal'am). Umair regretted that had he not been indebted which is beyond his capacity to pay off and had he not the responsibility and consideration of his family he would himself have gone to Madina to \*slay Muhammad (Sal'am).

Sufwan pledged to Umair to assume responsibility for clearing off latter's indebtedness and maintainance of the



family. Umair agreed to it and asked him to keep mum and treat it a topmost secret. Then Umair got his sword sharpened and dipped it in the fatal poison and set out for Madina.

Umair, after reaching Madina, was making his camel sit before the mosque of the Holy Prophet (Sal'am) when it babbled. Hazrat Umar Farooq (radhiallahoho anho) recognized him and struck the idea that he has come with some foul intention. He rushed to the Prophet (Sal'am) and informed him about Umair's arrival. Prophet (Sal'am) asked him to let Umair come to him. So Hazrat Umar Farooq snatched the sword of Umair and drew him by his neck to the Holy Prophet (Sal'am). He asked Umar (radhiallahoho anho) to release him and asked Umair to come nearer to him. Umair greeted the Prophet (Sal'am) by saluting him. When Holy Prophet asked him the purpose of visit he told that it was to know about his son who was a prisoner of war. Then Holy Prophet (Sal'am) asked about the sword, He eluded straight reply by saying that their swords have never been able to harm him so far. Again the question was repeated and so the reply. At last Holy Prophet (Sal'am) told him that as a matter of fact he and Sufwan had met outside Mecca in a secluded place. Sufwan has assumed the responsibility of repayment of your debt and maintain your family while you have pledged to murder me and have come here with the same intention. Forgetting that Allah is my Protector.

Umair was stunned to hear all the details and admitted that now he fully believes in his Prophethood. Umair said that it was a bit easier to deny the revelation and divine matters. But it can never be denied that being a close-secret that transpired between him and Sufwan and no third person know about it has reached to Prophet (Sal'am). And he thanked Almighty that it became an excuse for his conversion to Islam.

Holy Prophet (Sal'am) asked Companions (radhiallahoho anhum) to take 'their brother' and teach him religion and

Holy Quran and release his son.

After it Umair (radhiallahoho anho) told Holy Prophet (Sal'am) to grant him permission to return to Mecca and tease the Pagans in the same way he has been teasing Muslims previously.

On the other hand after Umair's departure for Madina Sufwan used to take to chiefs of Quresh to wait and see what happens within a few days that will make you forget the tragedy of Badar. And when he heard that Umair has also been converted to Islam he was very much shocked and he pledged that so long he would survive he will not speak to Umair and will not allow any benefit or advantage to him.

When Umair returned to Mecca he used to preach Islam and many people were converted at his hand.

### THIRD ATTACK : EXPEDITION OF QURQARATUL KADR

Abu Sufian had taken a vow to avenge Muslims after Quresh's defeated in Badar. Hence he took two hundred riders with him and set out for Madina. When he reached there camped his men outside and wrapped in the darkness of night crept into the city. He met Salam Bin Mushkam (Jew) and clinked the glasses of wine for whole the night. Probably both had come to the conclusion that the time was not ripe for attack on Muslims. Hence, towards the end of the night he slipped out of Madina and in the way he burnt down the Palm trees of the gardens belonging to Muslims and slew a Muslim and his partner before returning to Mecca.

On receipt of information Muslims chased him upto the place called Qarqaratul Kadr. Abu Sufian's men had fled dropping bags of fried flour which were picked-up by the Muslims. Hence, it has been named the expedition of Sawaiq (Ghizwatussawaiq).

### FOURTH ATTACK, THE EXPEDITION OF UHAD

Quresh of Mecca attacked Muslims for the fourth time the very next year. This time they had raised Public funds for war against Muslims throughout the country. Pact Abu



Azza had toured the Tahama and had prepared Banu Kanana to support Quresh:

Fifty thousand Mushqal (a weight) of gold meant for trading purposes with Syria and one thousand camels that were not yet distributed amongst them had been donated to the war fund. In this manner a 5000 strong army was raised including 3000 camel-mounted, 200 Horse-mounted, seven hundred male coat wearing marchers, advanced towards Madina. Holy Prophet (Sal'am) was of the view that Muslims should defend remaining within the boundaries of Madina. But the majority of the Muslims it was decided to meet the enemy outside the boundary of Madina and therefore they resisted Quresh 4 and a half miles away near the red mountains of Uhad.

On Muslims side there were one thousand men. At the nick of time Ubi Bin Salul betrayed them and fell out with three hundred men of his influence. As a result only 700 men on side Muslims to defend an onslaught of 5000 strong Quresh who were in full swing of reaction and sentimental to revenge their past ignominious defeats.

In the beginning Muslims had inflicted heavy losses upon the enemy and had killed in action their 12 Flag bearers out of which 8 were the toll of Hazrat Ali (radhiallahoh anho). As it was destined to be Muslim archers left an strategic point (a pass) on which Holy Prophet (Sal'am) had deputed them to be very vigilantly on guard all around and the enemy observing the situation manoeuvred and thrust its strong column from behind through the same pass. Consequently, Muslims were surrounded by the enemy and suffered heavy losses. Seventy Companions (radhiallahoh anhum) were martyred, Muslim force was scattered. In this confusion only twelve Companions were left with the Holy Prophet (Sal'am) (1). They included Abu Bakr, Umar Farooq, Ali, Abdur Rahman Bin Auf, Saad Bin Waqas, Talha Bin Abdullah, Zubair Bin Awam, Abu Ubaida Bin Jerrah (radhiallahoh anhum).

The enemy hurled upon the Holy Prophet (Sal'am) Stone by Ibn Qamayya hurt the Prophet (Sal'am) in his forehead and a stone by Ibn Hisham his arm was injured.

A stone by Atba severely hit the Prophet (Sal'am) extracting four of his teeth and thereafter he felt in a cave. This caused a rumour that he has been martyred and it made the honourable ladies of Madina to run to the battlefield.

Fatima Zahra and Aisha (radhiallahoh anhuma) in the battlefield.

Fatima Batul (radhiallahoh anha) wiped the wounds of his father (Prophet, Sal'am). Since the bleeding from the injury in the forehead had not been checked so for ask of the palm nat was filled in and dressing was done. Hazrat Ali (radhiallahoh anho) used to bring water in his shield. Aisha Siddiqah (radhiallahoh anha) and Um Saleem (radhiallahoh anha) transported Maskhkeezas (leather water bags) and used to supply water to the wounded ones.

Seventy Companion had attained martyrdom.



## Chapter—XII

### FERVOUR FOR FAITH AND MARTYRDOM

The heaviest loss in Uhad was that of Musab Bin Umair (radhiallahoh anho) who had come to Madina as a Preacher and whose sermon had converted the clans of Avas and Khuzraj to Islam. Love of husband—Musab's wife was Humna Bint Hajash (radhiallahoh anha). Her brother and maternal uncle had already been martyred. First she came to know of the martyrdom of her brother and she prayed for him. The next moment she was told that her husband has also attained martyrdom. Hearing it she screamed so painfully that Holy Prophet (Sal'am) pointed out to the companions that it was out of extreme love for her husband.

In this battle 70 Companions who attained martyrdom included uncle of Prophet (Sal'am) Hazrat Humza (radhiallahoh anho). His body was mutilated by the enemy. After the war Safia (radhiallahoh anha) alongwith her son Zubair (radhiallahoh anho) came to see her brother Hazrat Humza's body. Zubair sought to prevent her from going near due to apparent reason. But she told him that she knew already about mutilation of her brother's body by the enemy but it is an instance to take pride in. Therefore, she assured not to weep but to pray for him.

#### ANAS BIN NAZAR ZEAL FOR SACRIFICE

Anas Bin Nazar (radhiallahoh anho) was another of the martyrs of Uhad. He had spotted certain brave Muslim throwing their arms in a very dejected mood and sitting in

gloom. When he inquired the reason they told that Holy Prophet (Sal'am) has passed away. Anas then very sentimentally replied—'Mautava bimamat alaihe Rasoolullah' come where Holy Prophet (Sal'am) has laid his own life let our lives too be sacrificed.

This youth who had become very sentimental on hearing the rumour threw himself in suicidal action against the enemy and after receiving twenty severe wounds on his person attained martyrdom.

Yet another martyr was Saad Bin Rabi (radhiallahoh anho). After the battle was over Holy Prophet (Sal'am) sent men to find him and he was located amongst the wounded taking his last breath.

#### MESSAGE OF SAAD BIN RABI (RADHIALLAHO ANHO) WHILE BREATHING HIS LAST

The men thus sent for him by the Holy Prophet (Sal'am) inquired about his health. Saad Bin Rabi (radhiallahoh anho) replied that he should be counted amongst martyrs now. But he requested those men to convey his last greetings to Holy Prophet (Sal'am) and tell that may Allah reward him to the best that none of the Prophets (alaihimissalam) have got for guidance of their following. And to the brethren of Islam ask for and on my behalf that let the enemy reach near the Prophet (Sal'am) till even a single winking eye is alive. Otherwise they won't be able to lay any excuse before Allah.

A Companion (radhiallahoh anho) reports that he went to meet Hazrat Abu Bakr (radhiallahoh anho) and saw that a tender girl is sitting over his breast whom he was caressing now and again. When inquired about the girl he told that it is the daughter of Saad Bin Rabi (radhiallahoh anho). He was superior to me even", he added further and he will be counted among the dearest disciples of Muhammad (Sal'am).

#### AMARA BIN ZIAD (RADHIALLAHO ANHO)

There was another martyr named Amara Bin Ziad (radhiallahoh anho) who touched the feet of Holy Prophet (Sal'am) by his checks while breathing his last.



### GALLANTRY OF ABU DUJANA, HUNZALA, ALI AND TALHA (RADHIALLAHO ANHUM)

Uhud has shown record gallantry of these Companions of the Holy Prophet (Sal'am). Talha (radhiallaho anha) used his hand as shield for Holy Prophet (Sal'am) and took all the arrows on his arm that flung towards him.

#### POWER OF FAITH AT ITS PITCH

There was a woman of Banu Deenar whose father, brother and husbands had attained martyrdom in this battle. But she was inquisitive about Holy Prophet (Sal'am). When people told her that he is safe and sound she asked to show her his self. She in the meanwhile sighted Holy Prophet (Sal'am) from a distance and following words were uttered by her.

كُلُّ مُصِيبَةٍ بَعْدَكَ جَلَلٌ

'Kullo Museebatin Badaka Julal.'

"Now every harship can be endured."

#### MERCY OF THE WORLDS FORGIVES AND PRAYS FOR ENEMIES

During this battle some of the Companions of Holy Prophet (Sal'am) represented to curse the enemy (while he was also hurt by the enemy). But Holy Prophet (Sal'am) replied that :

إِنِّي لَمْ أَبْعَثْ لِعَانًا وَلَكِنْ بَعَيْتُ ذَا عِيَابٍ وَرَحْمَةً ۗ  
اللَّهُمَّ اهْدِنَا قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

'Inni Lam Abaso la-aanan wa lakin buisto Da-eyan wa Rahmatan. Allahumma Ihde Qaumi Fa-innahum La yal-moona.'

he has not been made Prophet to lay curse on anyone—Verily he is embodiment of mercy and inviter towards Allah. The he prayed to Allah to give guidance to his community as they do not recognize him.

### FOURTH CONSPIRACY OF QURESH: MARTYRDOM OF TEN PREACHERS

After the battle of Uhud Quresh further conspired to hurt Muslims and inflict heavy losses upon them.

(1) Hence in 4th year of Hijra Quresh under a pre-fabricated design sent seven men of Uzal and Qara to the Holy Prophet (Sal'am) to assign Preacher to them to work in their respective tribes as they are ready to embrace Islam. Holy Prophet (Sal'am) assigned ten preachers to them under the leadership of Asim Bin Samit (radhiallaho anho). When there Companions had entered their range 200 men came to arrest them alive. But 8 out of 10 attained martyrdom by offering resistance and two were taken prisoner. They were Khabeeb Bin Adi (radhiallaho anho) and Zaid Bin Wassna (radhiallaho anho).

#### KHABEEB AND ZAID IN CAPTIVITY

Sufian Huzli took them to Mecca and sold them to Quresh. Quresh put them in confinement in the House of Haris Bin Amir in state of starvation. One day a child playing with a sharp knife came to Khabeeb (radhiallaho anho) he seated the child on his person and put down the knife. When the mother of the child saw that her child is in the lap of the captive whom they had kept without food for several days and the knife is also put there she screamed scaringly.

Khabeeb (radhiallaho anho) told her suspect I will kill the child—does not know that Muslims do not mutiny.

Tyrant Quresh, few days later, took Khabeeb and Zaid (radhiallaho anhum) under the cross and asked to set him free if they forsake Islam. Both of them replied if Islam is not saved what they will make of their lives.

Finally, they were asked their last wishes, if any. They asked to be permitted to offer prayer. Khabeeb (radhiallaho anho) finished prayer very swiftly and told them that it was so because any delay in finishing prayer would have been taken for fear from death.



Quresh hung the both unto death and asked the executioners to pierce lances in every part of their body.

LOVE OF THE PROPHET (SAL'AM)

How much Khabeeb (radhiallahoh anho) loved Holy Prophet (Sal'am) is evident from the fact that in wake of tortures during captivity a hard hearted Pagan pierced into his heart and asked whether or not he is thinking now that he were released and Muhammad (Sal'am) captured in his place. But Khabeeb (radhiallahoh anho) even in that state declared with sentiments that by Allah he won't be happy to save his life even at the risk of a thorn being pierced in the foot of Holy Prophet (Sal'am).

Under the shade of gallows and surrounded by spectators, the extempore Verses out poured from his heart are worth remembering and illustrative of the scene :

قَبَائِلُهُمْ وَاسْتَجْمَعُوا كُلَّ مَجْمَعٍ	لَقَدْ جَمَعِ الْاِحْزَابُ حَوْلِي وَالْبُرَا
عَلَى لَاتِي فِي وَثَاقٍ بِمَضْبِيعٍ	وَكُلُّهُمْ مَبْدِي الْعِدَاءِ بِجَاهِدٍ
وَقَرَّبْتُ مِنْ جَزَعٍ طَوِيلٍ مَمْنَعٍ	وَقَدْ جَمَعُوا ابْنَاءَهُمْ وَنِسَاءَهُمْ
وَقَدْ هَمَلْتُ عَيْنَايَ مِنْ غَيْرِ مَجْزَعٍ	خَيْرٍ وَفِي الْكُفْرِ وَالْمَوْتِ دُونََهُ
وَلَا جَزَعًا اِنِي اِلَى اللّٰهِ مَرْجِعِي	فَلَسْتُ بِمَبْدِي الْعِدَاءِ وَتَمَشُّعًا
وَلَكِنْ حَذَا اِسْرَى حَجْمِ نَارٍ مَلْفَعٍ	وَمَا لِي صَدْرُ الْمَوْتِ اِنِي لَمَيِّتٌ
تَقْدًا بَضَعُوا الْحَبِيصِي وَقَدْ بَاسَ مُطْمَعِي	يُرَادِيهِ الْعَرْشِ صَبْرِي فِي عَلِيٍّ مَا يُرَادِي
اَرْتَدُّ الْاِحْزَابُ لِي عِنْدَ مَصْرَعِي	اِلَى اللّٰهِ اَشْكُو عُرْوَتِي ثُمَّ كَرِيْبِي وَمَا
عَلَى اِنِّي جَنْبُ كَانِ فِي اللّٰهِ مَصْرَعِي	فَوَاللّٰهِ مَا اَرْجُو اِذَا مِتُّ مُسْلِمًا
يُبَارِكُ عَلَيَّ اَوْصَالِ شَيْلُو مَمْرَعٍ	وَذَلِكَ فِي ذَاتِ الْاِلَهِ وَاِنْ يَشَاءُ

'Laqad Jama-al-Ahzabo hauli wal boa Qaba-elehim was-tajmaoo kullo Majma-in wa kullohum Mubdil-adawate Jahada Alaiya le-anni Fi wesaqin be-mazeeyin wa Qad Jama-oo Abna-ahum wa Nisa-ahum wa Qurribto min Jaz-in Taweelin Mam-na-in wa Qad Khayyaroonil. Kufra wal Mauta Doonahu wa Qad Hamalat Aina-ya Min Ghaire Majza-ia.'

'Fa lasto be-mabdin lil-aduwe wa Takhashshoan wa la Jaza-an inni ilallahe marjeyee wa ma li hazaral maute inni la mayyatun wa lakinna Mazari Majame narim mnlaf-in fazul-Arshe Sabarani ala ma yurado bi faqad bazaoo labmi wa Qad yasa Tamayee.'

'Tallah Ashkoo Ghurbati Summa karbati wa Ma Asradul Ahzaba li inda masrayee. Fa-wallahe Ma Arjoo Iza Mutta Musliman ala ayye Junubin kana Fillahe Masrayee wa zalika Fi Zatil Ilahe wa Iny-yashao youbarko ala Ausale Shalwin Mumazza-in.'

I am surrounded by the teaming spectators and they have invited a huge crowd. All of them are avenging their avowed enmity and expressing their sentiments against me. While I am tied under the gallows tribal people have also called in their women and children. They have brought me near a sturdy and lofty log. They have ruled that transgression alone can save my life. But the death is better than that. Though my eyes are renting tears yet I am not frustrated to the least.

I won't weep, nor beg their pardon. I know that I am going towards Allah. I donot fear death though it will kill me—I fear the 'engulfing fire' that sucks the blood.

The Lord of the Great Divine Throne has ordained me to do some service and has promised me everlasting satisfaction.

They have chopped my flesh hence I have lost hope. I do meekly beseech to Almighty for my persecution and helplessness in the state of being alien and their intentions even after fatally torturing me. By God I do not mind at all for



all this while I am laying my life forsake of Allah what way should have I laid my life.

I do positively hope that He would bless every piece of my flesh.

Finally, he made the following prayer :

اللَّهُمَّ بَلِّغْنَا رِسَالَاتِ رَسُولِ قَبْلِكَ مَا يَصْنَعُ بِنَا

‘Allahumma Ballighna Risalata Rasoolin Fa Ballighho Ma Yasnao.’

“O’ Allah We have conveyed Thy Orders to these people Now convey to Thy Apostle the state of our condition and the treatment meted out to us at their hand.”

Hazrat Saeed Bin Amir (radhiallahoh anho) who was attached to Hazrat Umar Farooq (radhiallahoh anho) got sudden swoon, plunging into unconsciousness and when the latter inquired into the matter the former told that it is neither any disease nor ailment but it recures as such the very moment he catches memory of the words of Khabeeb (radhiallahoh anho) at the time of his execution—as he happened to be in the crowd of spectators at that moment.

#### MURDER OF SEVENTY PREACHERS OF ISLAM

Abu Burra Amir also did the same trick. He came to Holy Prophet (Sal’am) and requested to send a team of preachers for Najd with him. His nephew was Amir of Najd and Abu Burra had assured the personal safety of the preachers. Holy Prophet (Sal’am) sent under the leadership of Manzar Bin Umro Ansari a batch of 70 preachers who were choice reciters and scholars with him.

When they reached Burr Maunā which was the territory of Bani Amir, Hurrām Bin Malhan was sent to the ruler, Amir Bin Tufail with the letter of Holy Prophet (Sal’am). The ruler got the emissary murdered. Jabbar Bin Sulma was man who at the instance of the ruler had trusted a lance from

behind which had crossed out the next side. Falling on the ground he uttered the words :

‘Fuzta warabbal Kaaba’

“By the Lord of the Kaaba I have reached my ambition”

The murderer, Jabbar Bin Sulma was so much moved by these words that he went to Holy Prophet (Sal’am) straight and embraced Islam.

The ruler had got those 70 preachers of Islam also murdered.

Kaab Bin Zaid (radhiallahoh anho) who had survived by chance being covered by the dead bodies of the martyrs carried the news to Holy Prophet (Sal’am).



## Chapter—XIII

### CONQUEST OF MECCA

In the year 8th of Hijra Muslims—had to lead an attack of Mecca to put an end to the frequent conspiracies of Quresh against them. The main reason behind it was breach of agreement on part of Quresh which was concluded with Quresh\* in the 6th year of Hijra at Hadeeba. There was a clause in it that there will be no war for a period of 10 year and which of the communities wish to enter into alliance with Quresh will be allowed to do so and correspondingly Quresh will also have no objection so the alliance of any community with the Muslims. It was under this clause that Bani Khiza'a entered into an alliance with the Holy Prophet (Sal'am) and Banu.Bakr with the Quresh.

Within two years of the agreement Banu Bankr committed aggression against Bani Khiza,a supported by Quresh. Akrama Bin Abu Jehl, Suhail Bin Umro (who had signed the agreement) and Sufwan Bin Umayya, the reputed Quresh chiefs themselves took part in aggression in disguise.

♥ Bani Khiza'a people begged for their protection and took shelter in Kaaka. But they were mercilessly butchered like any thing all along. Only 40 of them could flee to survive reached the Propet (Sal'am) and related the facts.

The versified representation to Holy Prophet (Sal'am) by Umro Bin Salim Alkhizai contended as follows :

إِنَّ قُرَيْشًا أَخْلَفُوا الْمَوْعِدَا  
وَجَعَلُوا لِي فِي كَدَائِرِ صَدَا  
وَهُمْ أَضَلُّ وَأَقْلَبُ عِدَا  
فَقَتَلُونَا رُكْعًا وَسُجْدَا  
وَنَقَضُوا مِيثَاقَكَ الْمَوْكِدَا  
وَزَعَمُوا أَن لَسْتُ أَدْعُو أَحَدَا  
هُم بَيَّتُونَا بِالْوَتِيرِ هَجْدَا

'Inn Quraishan Akhlafookal Manyeda'  
'Wa Naqazoo Meesaqakal Moakkeda'  
'Wa Ja-aloo Fi Kada-in Rasada'  
'Wa Za-amoo Anna Lasto Adoo Ahada'  
'Wa Hum Azallo wa Aqallo Adada'  
'Huw Bayyatoona Bil Wateere Hajada'  
'Faqattaloona Rukka-anw wa Sujjada'

Quresh broke their pledge and committed breach of agreement which they had concluded with thee.

They uprooted us like dry grass and understand that none will come to our help.

They are mean and low they surrounded us in slumber and butchered us in state of kneeling and prostration"

They also reported that when people sought protection in name of their Lord they arrogantly observed 'Lailaha alyome' God is nothing today.

In view of (1) the honour of agreement (2) representation of the oppressed and (3) future protection of the faithful allies, Holy Prophet (Sal'am) set out towards Mecca accompanied with thousand crusaders.

They had just gone not very far that Abu Sufian Ein Al-haris Bin Abdul Mutallib and Abdullah Bin Abu Umayya met Holy Prophet (Sal'am) in the way. They were the people who had teased Holy Prophet (Sal'am) and were active to finish Islam. When he saw them turned his face from them.

Ummul Momineen Umme Sulma (radhiallaho anha) pleaded :

"O' Prophet of Allah (Sal'am) Abu Sufian is your real



## Chapter—XIII

### CONQUEST OF MECCA

In the year 8th of Hijra Muslims—had to lead an attack of Mecca to put an end to the frequent conspiracies of Quresh against them. The main reason behind it was breach of agreement on part of Quresh which was concluded with Quresh\* in the 6th year of Hijra at Hadeeba. There was a clause in it that there will be no war for a period of 10 year and which of the communities wish to enter into alliance with Quresh will be allowed to do so and correspondingly Quresh will also have no objection so the alliance of any community with the Muslims. It was under this clause that Bani Khiza'a entered into an alliance with the Holy Prophet (Sal'am) and Banu.Bakr with the Quresh.

Within two years of the agreement Banu Bankr committed aggression against Bani Khiza,a supported by Quresh. Akrama Bin Abu Jehl, Suhail Bin Umro (who had signed the agreement) and Sufwan Bin Umayya, the reputed Quresh chiefs themselves took part in aggression in disguise.

♥ Bani Khiza'a people begged for their protection and took shelter in Kaaka. But they were mercilessly butchered like any thing all along. Only 40 of them could flee to survive reached the Prophet (Sal'am) and related the facts.

The versified representation to Holy Prophet (Sal'am) by Umro Bin Salim Alkhizai contended as follows :

إِنَّ قُرَيْشًا أَخْلَفُوا الْمَوْعِدَا  
وَجَعَلُوا لِي فِي كَدَائِرِ رَأْسِي  
وَهُمْ أَضَلُّ وَأَقْدَرُ عِدَا  
فَقَتَلُونَا رُكْعًا وَسُجْدًا  
وَتَقَضُّوا مِيثَاقَكَ الْمَوْكِدَا  
وَزَعَمُوا أَن لَسْتُ أَدْعُو أَحَدَا  
هُمْ بَيْتُونَا بِالْوَتِيرِ هَجْدَا

'Inn Quraishan Akhlafookal Manyeda'  
'Wa Naqazoo Meesaqakal Moakkeda'  
'Wa Ja-aloo Fi Kada-in Rasada'  
'Wa Za-amoo Anna Lasto Adoo Ahada'  
'Wa Hum Azallo wa Aqallo Adada'  
'Huw Bayyatoona Bil Wateere Hajada'  
'Faqattaloona Rukka-anw wa Sujjada'

Quresh broke their pledge and committed breach of agreement which they had concluded with thee.

They uprooted us like dry grass and understand that none will come to our help.

They are mean and low they surrounded us in slumber and butchered us in state of kneeling and prostration"

They also reported that when people sought protection in name of their Lord they arrogantly observed 'Lailaha alyome' God is nothing today.

In view of (1) the honour of agreement! (2) representation of the oppressed and (3) future protection of the faithful allies, Holy Prophet (Sal'am) set out towards Mecca accompanied with thousand crusaders.

They had just gone not very far that Abu Sufian Bin Al-haris Bin Abdul Mutallib and Abdullah Bin Abu Umayya met Holy Prophet (Sal'am) in the way. They were the people who had teased Holy Prophet (Sal'am) and were active to finish Islam. When he saw them turned his face from them.

Ummul Momineen Umme Sulma (radhiallaho anha) pleaded :

"O' Prophet of Allah (Sal'am) Abu Sufian is your real



uncle's son and Abdullah real auntee's son (Atika's). So near relatives should not be deprived of your benevolence."

After it Hazrat Ali (radhiallaho anho) advised them that they should beg his pardon in the words Hazrat Yusuf's brothers had begged of. It is expected that he will show his courtesy to oblige you.

The two then recited the following Ayat :

تَاللّٰهِ لَقَدْ اَشْرَكَ اَللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِئِيْنَ

'Talillahe laqad aasaran Kallaho alaina Wain Kunna la khate-ina'

To which Prophet (Sal'am) replied :

لَا تَتْرِبْ عَلَيْكُمُ الْيَوْمَ - يَغْفِرُ اَللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ

'Latasreeba alaikumulyoma yaghfarallaha lakum wahawa arhamurrahimeen.'

At that time Abu Sufian was pleased like any thing and out of his extreme joy recited the following verses :

لَتَعْلَبَ خَيْلُ الْاَيَّتِ خَيْلَ مُحَمَّدٍ	لَعَمْرُكَ اِنِّي حِينَ اَحْمِلُ رَايَةَ
فَهَذَا اَوَانِي حِينَ اَهْدِي فَاَهْتَدِ	لَكَ الْمُدْلِجِ الْخَيْرَانِ اَطْلَمَ لَيْلَةَ
اِلَى اَللّٰهِ مِنْ طَرْدِنَهُ كُلِّ مَطْرَدٍ -	هَدَانِي هَادٍ غَيْرِ نَفْسِي وَدَلَّنِي

'La Amaroka Inni Heena Ahmelo Ra-etan La Taghlaba Khailul late khaile Muhammadin lakal mudalatjal hairane azlamo hailatan fahaza awani heena ahdee fahtada hadani hadin Ghaira Nafsi wa dallani Illallahe Man Tarattahu kulla Mutradin.'

"By Heavens I was like a blind animal who was getting jolts after jolt in the dark night, during the days I hoisted

the flag of Lat (the god of Quresh Pagans of Mecca) with the sentiments of overcoming the army of Muhammad. Now the time has come to get guidance to tread the right path. I have received guidance of Him and not of my own self and that person hath shown me Path of Allah Whom I had decried and forsaken."

Holy Prophet (Sal'am) rejoined : Yes of course you had been forsaking me.

Holy Prophet (Sal'am) had wished that people of Mecca be not informed of their arrival. Hence, it exactly so happened that they could not know of their arrival even after their camping outside Mecca, until the fire was lit to signal their arrival.

The next morning Holy Prophet (Sal'am) ordered the army to enter the city from different routes, strictly observing the following code of conduct :

#### PROPHET'S ORDER TO THE ARMY

1. Whoever surrenders arm (or throws at away) be not slain.
2. Whoever confines himself within his home be not slain.
3. Whoever enter Kaaba for shelter be not slain.
4. Whoever takes refuge in Abu Sufian's house be not slain.
5. Whoever takes refuge in the house of Hakeem Bin Khiram be not slain.
6. Fugitives be not chased.
7. Wounded be not slain.
8. Captives be not slain.

Different contingents of Muslim that marched into the city of Mecca entered it without any resistance except the contingent led by Khalid Bin Waleed (radhiallaho anho) which met slight resistance and made the enemy flee. Two Muslims and 28 of the enemies were the only casualties in all.

When the Prophet of Allah (Sal'am) entered as conqueror



uncle's son and Abdullah real auntee's son (Atika's). So near relatives should not be deprived of your benevolence."

After it Hazrat Ali (radhiallaho anho) advised them that they should beg his pardon in the words Hazrat Yusuf's brothers had begged of. It is expected that he will show his courtesy to oblige you.

The two then recited the following Ayat :

تَاللّٰهِ لَقَدْ اَشْرَكْنَا وَاِنَّ كُنَّا لَنَاطِئِيْنَ

'Talillabe laqad aasaran Kallaho alaina Wain Kunna la khate-ina'

To which Prophet (Sal'am) replied :

لَا تَزِيْبُ عَلَيْكُمْ الْيَوْمَ - يَغْفِرُ اللهُ لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ

'Latasreeba alaikumulyoma yaghfarallaha lakum wahawa arhamurrahimeen.'

At that time Abu Sufian was pleased like any thing and out of his extreme joy recited the following verses :

لَتَغْلِبَ خَيْلَ الْاَيَّتِ خَيْلَ مُحَمَّدٍ	لَعَمْرُكَ اِنِّي جِنٌّ اَحْمِلُ رَايَةَ
فَهَذَا اَوَانِي جِنٌّ اَهْدِي فَاَهْتَدِ	لَكَ الْمُدْلِجُ الْحَيْرَانِ اَطْلَمَ لَيْلَةَ
اِلَى اللهِ مَنْ طَرَدْتَهُ كُلَّ مَطْرَدٍ -	هَذَا اِنِّي هَادٍ غَيْرِ نَفْسِي وَدَلِّي

'La Amaroka Inni Heena Ahmelo Ra-etan La Taghlaba Khailul late khaile Muhammadin lakal mudalatjal hairane azlamo hailatan fahaza awani heena ahdee fahtada hadani hadin Ghaira Nafsi wa dallani Illallabe Man Tarattahu kulla Mutradin.'

"By Heavens I was like a blind animal who was getting jolts after jolt in the dark night, during the days I hoisted

the flag of Lat (the god of Quresh Pagans of Mecca) with the sentiments of overcoming the army of Muhammad. Now the time has come to get guidance to tread the right path. I have received guidance of Him and not of my own self and that person hath shown me Path of Allah Whom I had decried and forsaken."

Holy Prophet (Sal'am) rejoined : Yes of course you had been forsaking me.

Holy Prophet (Sal'am) had wished that people of Mecca be not informed of their arrival. Hence, it exactly so happened that they could not know of their arrival even after their camping outside Mecca, untill the fire was lit to signal their arrival.

The next morning Holy Prophet (Sal'am) ordered the army to enter the city from different routes, strictly observing the following code of conduct :

#### PROPHET'S ORDER TO THE ARMY

1. Whoever surrenders arm (or throws at away) be not slain.
2. Whoever confines himself within his home be not slain.
3. Whoever enter Kaaba for shelter be not slain.
4. Whoever takes refuge in Abu Sufian's house be not slain.
5. Whoever takes refuge in the house of Hakeem Bin Khiram be not slain.
6. Fugitives be not chased.
7. Wounded be not slain.
8. Captives be not slain.

Different contingents of Muslim that marched into the city of Mecca entered it without any resistance except the contingent led by Khalid Bin Waleed (radhiallaho anho) which met slight resistance and made the enemy flee. Two Muslims and 28 of the enemies were the only casualties in all.

When the Prophet of Allah (Sal'am) entered as conqueror



of Mecca on 20th of Ramadhan in the city (bowed head) he was reciting Surah Al-fatha and going to Holy Kaaba. His own set free former slave's son Usama (radhiallaho anho) was on the back of their same camel, beside him.

Entering Kaaba Holy Prophet (Sal'am) cleaned it of the idols which were 360 in number. He threw overground every idol by his stick (cane) and was reciting the following :

1 جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (بنی اسرائیل ع)

2 جَاءَ الْحَقُّ وَمَا يُبِيدِي الْبَاطِلُ وَمَا يُعِيدِي - (سبأ ع)

1. Ja-al-Haqquo wa Zahaqal Batilo Innal Batila Kaaa Zahooqa.

2. Ja-al-Haqquo wa Ma Yubdeyul Batilo wa Ma Yuyeedo.

1. 'Truth has now arrived at and falsehood perished—for falsehood (by its very nature) is bound to perish'—

XVII 81 (Bani Israil)

2. "The truth has arrived at—And falsehood does neither create anything new nor restricts anything." (XXXIV-9)

Thereafter he summoned Usman Bin Abi Talha. Since time immemorial they were the key holders of Kaaba.

In prime of his Apostleship Holy Prophet (Sal'am) had asked once to Usman to open Kaaba which he had bluntly refused. At that time Prophet (Sal'am) had observed that one day, you will see that this key will be in my hand and I will assign it to whom I will please. While Usman had retorted whether that day all men of Quresh will have been perished or sunk so low.

Now Prophet (Sal'am) took the key of Kaaba in his hand opened the Baitullah resounded verses of 'Allahoakbar' in every nook and corner of the shrine and offered the prayer of thanks prostrating to Almighty Allah.

During the while, all the chiefs and dignitaries of Mecca had assembled (1) who had butchered many a Muslims or had helped to that effect (2) had oppressed the lot Muslims

and driven them away from their (3) had travelled to Ethiopia (Habash) Syria, Najd and Yemen to cause harm to Muslims and Islam (4) Who had not let the Muslims to live in peace even after migrating to Madina and had conspired against them and invaded Madina.

When the Holy Prophet (Sal'am) whom Allah had made the 'Mercy of the worlds' came out after finishing up the prayer of thanks, his uncle Hazrat Abbas (radhiallaho anho) represented that the key of the Holy Kaaba be now entrusted to Bani Hashim.

#### RIGHT TO THE DESERVING ONE

But Holy Prophet (Sal'am) : 'Alyomal barulwafa' (This day is to extend behaviour and advance tip in full). He then summoned Usman and assigned the key to him saying that whoever snatches it from you shall be an oppressor.

#### AFTER THE CONQUEST OF MECCA

Now Holy Prophet (Sal'am) drew his attention towards the blood bather of Muslim and addressed them as follows :

يَا مَعْشَرَ قُرَيْشٍ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ نَخْوَةَ الْجَاهِلِيَّةِ وَتَعْظِيمَ آبَائِكُمْ  
الْبِطَالِ مِنَ آدَمَ وَأَدَمُ خَلِقٌ مِنْ تُرَابٍ رَشِمَ تِلْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا  
النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا  
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ  
إِذْ هَبُوا فَاذْهَبُوا أَنْتُمْ الطُّلَقَاءُ لَا تَتْرِبُ عَلَيْكُمْ الْيَوْمَ

'Ya Mashra Quraishin Innallaha Qad Zahaha Ankum Nakhwatul Jaheliyate wa Ta-azzumoha Bil-aabainaase Mim Aadama wa Adam Khuleqa Min Turabin (Summe Tala Rasoolullahe Sallam) ya ayyuhan-nase inna khalaq-nakum min Zakarin wa unsa wa Ja-alnakum shuooban-wa-Qaba-e-la Le-Ta-arfoo inna Akramakum Indallahe At-qakum.'



**'Izhaboo Fa-Antaimut Tulaqao La Tasreeba Alaikumal yauna.'**

O' the bands of Quresh ! Allah has thwarted your arrogance and (the so-called) ancestral pride. As a matter of fact the entire mankind are the progeny of Adam. And Adam was created by the dust (earth). Allah tells ! O' ye people we have created you from a man and a woman and the clans or tribes are formed just for purpose of identity. Before Allah that person is honoured who fears Him and observes piety.

Last of all he announced—"you are free and there is no charged sheet framed against you."

On this occasion Umar Farooq (radhiallaho anho) presented people in singles.

Those who took pledge on that eve had to affirm solemnly the following :

1. I will not assign partner to Allah, to His being, to His attributes, to His soleright of being worshipped.
2. I will not commit theft, fornication, uncalled for murder and will not kill girls and will not level false allegations against anyone.
3. In matters Allah I will submit to the orders of Prophet (Sal'am) to the best of my ability.

#### WOMEN TO FURTHER AFFIRM

They won't scratch their faces as part of mourning nor beat their faces. Nor they will wear black clother, rend their clothes, derange their hair or sit over the grave to mark any occasion of mourning under any circumstances.

#### MANNER OF PLEDGE BY WOMEN

The manner of pledge for women was quite different and easy. For the purpose Holy Prophet (Sal'am) used to dip his hand in the water basin. Afterwards the pledge seeker dipped her hand in the same. Beside this on occasions oral pledge was allowed.

#### INTENTION OF FUZALA TO MURDER PROPHET (SAL'AM)

It was just the second day of the conquest of Mecca

when Fazala Bin Umair came in while Prophet (Sal'am) was completing rounds of Kaaba. He had an intention to murder him with this intention when he approached near him Holy Prophet (Sal'am) asked—Is it Fuzala coming. The latter replied—Yes !

Then Prophet (Sal'am) inquired with what intentions had he come at the moment. He excused that he was memorizing Allah hearing this Holy Prophet (Sal'am) laughed at. Then he told him to beg Allah's pardon for himself. Saying this he put his hand on the chest of Fuzala.

It is Fuzala's statement that placing of hand by the Holy Prophet (Sal'am) caused coolness of heart and the very moment love for Holy Prophet (Sal'am) filled in his heart. He further states that thereafter he started for his home and his beloved met in the way. As he used to avail her company previously, she asked him to stop a while and hear something. But he replied no—Allah and Prophet (Sal'am) forbid him from such things.

#### FORGIVENESS AND BENEVOLENCE

Benevolence and Forgiveness was the highest in personal attributes of Holy Prophet (Sal'am) and is worth realization.

Before entering into Mecca Holy Prophet (Sal'am) had issued instructions to the crusaders that none should be slain on their part. At that time there were four men and two women whom execution was awarded on account of criminal offenses. And it was the only announcement made in that respect out of four men only Ibn Khatal was executed. He had embraced Islam earlier but had murdered his slave only for the reason that the latter had not prepared meal at the fixed hour. He had fled to Mecca after committing murder. The other three convicts, Akrama Bin Abu Jehl, Hibar Bin Alaswad and Abdullah Bin Abi Surha were pardoned.

(1) Akrama was the son of Abu Jehl and had been associated actively in all aggressions against Muslims and was main instrument behind oppression of Banu Khiza'a.

(2) Hibar was responsible for the premature death of



Syeda Zainab (radhiallaho anho). But Prophet (Sal'am). While she was going from Mecca to Madina in the carriage 'Haudaj' this man had attacked her by his lance which caused injury and abortion consequent to which she had died.

(3) Abdullah Bin Abi Surha had been claiming that revelations are made to him originally and Holy Prophet gets them dictated from him.

But all such offenders were granted forgiveness.

In cases of women, one out of the two was served the sentence of execution. Amnesty was granted among others to Hinda, wife of Abu Sufian. It was the same women who had chewed the heart of Hazrat Humza (radhiallaho anho). His nose and ears were also chopped off, strewn into a thread and wore like a necklace by her.

So also the murderer of Hazrat Humza (radhiallaho anho) named Wahshi was granted amnesty. He had deceived him to murder and after murder had mutilated his body.

While pondering over all this deeply one arrives at the conclusion that Holy Prophet (Sal'am) had not militarily conquered Mecca as much as his Benevolence had conquered the hearts of the Mecca people.

In respect of property it may be noted likewise that Holy Prophet (Sal'am) turned down the request of the 'migrants' to recover their properties from the possession of Quresh. Probably, it was to make them understand that whatever had left behind was for sake Allah. Therefore, it was to be recovered, although it was illegally coerced upon by Quresh oppressors.

Before concluding chapter of the conquest of Mecca I would further like to draw the attention of the readers towards another Quranic Prediction.

There is Surah Yusuf in Holy Quran which was revealed while Holy Prophet (Sal'am) was in Mecca. It is mentioned therein as follows :

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ .

'Zaleka Min Amba-il-Ghaibe Noohehe Ilaika'

'There are the news of the unknowable that are revealed to thee.'

The readers should first learn the resemblance that existed between the Holy Prophet (Sal'am) and Hazrat Yusuf (alaihissalam).

1. Just as brothers of Hazrat Yusuf (alaihissalam) were jealous of him on account of his superiority so also Holy Prophet (Sal'am) was subjected to jealousy by his cousins.

2. Hazrat Yusuf (alaihissalam) remained captive in a well and Holy Prophet (Sal'am) remained captive into a cave.

3. Hazrat Yusuf (alaihissalam) remained in a prison for some period while Holy Prophet (Sal'am) remained under state of seige in Shaab Ali Talib for few year.

4. Hazrat Yusuf (alaihissalam) assumed eminence while away from his home country into Egypt. Holy Prophet (Sal'am) rose to sliding victory in Madina.

5. When faced by famine the brothers of Hazrat Yusuf (alaihissalam) represented to him and so did the cousins of Holy Prophet (Sal'am) on the similar occasion. It is mentioned in Sahih Bukhari that when severe famine hit Mecca Abu Sufian approached Holy Prophet (Sal'am) for prayer and the latter conceded to it.

6. Hazrat Yusuf (alaihissalam) had dispatched food grain from Egypt and Holy Prophet (Sal'am) from Najd through Wasla Bin Asaal.

7. The superiority and greatness of the two was likewise admitted by their respective brothers/cousins at length.

8. Both of the Prophets prayed for their brothers in the words—

يَغْفِرُ اللَّهُ لَكُمْ



**'Yaghfirullaho Lakum.'**

9. The Status of Prophethood was recognised by his father Yaqoob (alaihissalam) in case of Hazrat Yusuf (alaihissalam)—and by his uncle, Hazrat Abbas (radhiallahohunho) in case of Holy Prophet (Sal'am).

10. Both them prayed for forgiveness of their brothers cousins in the following words :

لَا تَتْرِبِي عَلَيَّكُمْ الْيَوْمَ

**'La tasureeba alaikumul yom'.**

Holy Prophet (Sal'am) had been revealed to this effect through Surah Yusuf while still in Mecca and the same was made known to everybody amongst Pagans which was finally established by the conquest of Mecca, the Surah is closely related to the conquest of Mecca. This Surah is a prediction for Holy Prophet (Sal'am).

**CONSEQUENCES OF CONQUEST OF MECCA**

Popularity of Islam had enhanced enormously after the conquest of Mecca. There are certain reasons for it.

1. There were many clans which had not accepted Islam because they were in pledge to Quresh and it amounted to breach of trust between the two.

2. Many other clans were so weak that had not courage to go against Quresh. They were also in matrimonial relations with Quresh which were also likely to be affected adversely.

3. It was commonly believed that only those will conquer Mecca who enjoyed blessing of Allah. Hence, it was the conquest of Mecca which established the truth—thus realized by the common people :

فَيَقُولُونَ اَتَرْكُوهُ وَقَوْمَهُ فَاتَّهَانُ نَظَرَ عَلَيْهِمْ فَهُوَ نَبِيُّ صَادِقٍ -

**'Fa-Yaqooloona utrakooho wa Qaumahu Fa-innaha In**

**zahara alaihim fahua nabeeyun Sadiq.'**

(Sahih Bukhari—Umro Bin Salma)

"Those clans used to say—let him deal with his community first. If he emerges victorious over them the he is truly a Prophet."

4. At the time of conquest of Mecca there were certainly elderly people who had seen the fate of 40 thousand strong army of the invaders of Mecca under Abraha, the conquerer of Yemen. And when Muslims attacked Mecca and conquered it without any battle they were convinced that this time it is Allah's favour with the Muslims that they have been able to conquer it.

Therefore, a common belief had emerged which contributed much to popularity of Islam in Mecca.

Finally, there was no check on preaching of Islam and they enjoy enormous opportunity to profess and preach Islam.

Therefore, under the type of situation Islam spread very fastly.

**BATTLE OF HUNAIN**

When they saw that Mecca has been comfortably captured by Muslims, the tribes of Huazon and Saquef whose territory bordered it were reacted. They thought that they will be able to capture the gardens and fertile terrain of 'Taif' and avenge Pagans if defeat Muslims. Hence with this purpose they bought in alliance Bani Mufro, Bani Hilal and with an strength of 4000 advanced towards Mecca.

When Holy Prophet (Sal'am) learnt of it he set out of Mecca to meet the aggressor as he wanted to avoid any bloodshed in that Holy Land. Two thousand more had joined Muslim crusaders, including newly converts as well as Pagans who had entered into an alliance with Muslims.

At first the advance column of the Muslim contingents had a surprize attack by the enemy and fled. It was the new portion. Holy Prophet (Sal'am) was himself behind that contingent and after getting down from his mule addressed



them thus :

أنا النبي لا كذب      أنا ابن عبد المطلب

'Anannabeeyo La Kazibo'

'Ana-bno Abdil Muttalib'

'I am Prophet, there is no doubt in it'.

'I am son of Abdul Muttalib.'

Then Hazrat Ibn Abbas (radhiallaho anho) called Mahajir and Ansars to the fare and the contingents were quickly reorganized.

Now the enemy fled the battle field.

1. Their chief Malik Bin Auf Jungi took the men with him and sought shelter in the fortress of Taif.
2. Women and children alongwith their belongings took shelter in the valley of Autas.

Holy Prophet (Sal'am) ordered seige of Taif. Sent Abu Amir Ashari (radhiallaho anho) towards Autas. Abu Amir Ashari (radhiallaho anho) captured women children and their belongings. Hearing this news seige of the Taif was lifted.

The booty of Autas included 24 thousand camels, 40 thousand goats, 4 thousand Auqia silver, 6 thousand women and children.

Holy Prophet (Sal'am) was still camping in the battle field when six chiefs of Huazon tribe came and presented Mercy Appeal for amnesty of the captured. Holy Prophrt (Sal'am) told them that he was waiting for them and the booty was also not distributed. He further told them that so far he is concerned he can set-free whatever comes as his share and his family's. Even in case of Mahajirs and Ansars it was easier. But due to such persons who are not Muslims but are our partners we can not pressurize them. Still they should try next morning Salat. When all are present and they can choose between men or material.

## UNPRECEDENTED GENEROSITY

Next morning when those chiefs came as advised and present the petition Holy Prophet (Sal'am) announced that his personal and Banu Abdul Muttalib's prisoners are released without any condition. Ansar and Mahajir's also followed the suit. But Bani Saleem and Bani Faraz did not do so because the gesture was quite strange. Holy Prophet (Sal'am) called them and the exchange value was determined at the rate of six camels per head. This value was paid by Prophet (Sal'am) himself. After freeing them all they were clad adequately before taking leave.

Amongst the prisoners was also Shima Bint Al-Haris, the daughter of his caretaker mother (fostering mother) Haleema. Holy Prophet (Sal'am) honoured her and spread his shawl for her. He asked her to stay with her brother (himself) or to go back as she pleases. As she opted to return alongwith others she was sent off with due regards.

Holy Prophet (Sal'am) distributed the booty then there. Special favour was shown in determining share of those who were newly converted. Ansars who were very sincere to Holy Prophet (Sal'am) were not given any thing from it. He told to them that I am in their lot. While others will go with their booty Ansar will return with him.

Ansars were very much pleased over it and surpassed the booty recipients.



## **Chapter—XIV**

### **EXPULSION OF JEWS FROM MADINA**

#### **MISCHIEFS OF JEWS**

Although by Jew means the tribe of Yahud Ibn Yaqub. But virtually the entire twelve tribes of Bani Israel were so called. Primarily Bani Israel were God fearing and favoured community but later on they had been so much distracted from God that deserved Allah's wrath. Even Jesus Christ (Hazrat Isa alaihissalam) called them serpents and told that the Divine Kingdom shall be transferred from them to those who will appreciate it.

When that stage reached and Holy Prophet (Sal'am) started preaching of the doctrines of Islam Jews were very much upset and decided to oppress Holy Prophet (Sal'am) in the same manner as Jesus Christ (alainissalam) was done.

Inspite of the fact that Jews had signed an agreement with Muslims to observe peace but due to their inertid they did not endure it long. After one and a half year they began to raise their head again.

#### **THE FIRST MISCHIEF**

When Muslims were away in Badar with Holy Prophet (Sal'am) a Muslim milk-vendor woman was misbehaved and unclad by the Jews in their locality, Hue and cry of the woman attracted mob. There was a Muslim in it who could not endure this disgrace and murdered the miscreants. Jews later assembled and indulged in rioting and murdered that Muslims also. When Holy Prophet (Sal'am) returned from

Badar he called Jews for inquiry into the matter. They returned the papers of the agreement and pretended to go at war.

#### **EXILE OF BANU NAZEER**

As it has already been told Quresh had written a letter to Jews to clash with Muslims or face the dire consequences. But Prophet (Sal'am) had foiled their designs tactically. Again, the same thing was repeated by Quresh after suffering defeat in Badar. Banu Nazeer ultimately decided to go at war with Muslim and commit breach of agreement. Then it was in 4th year of Hijra that Prophet (Sal'am) went to collect fund in Banu Nazeer's locality for a national cause. They made him sit under the wall of and designed that Ibn Hajash would go and throw a stone from the wall to crush Holy Prophet (Sal'am). Through intuition Prophet (Sal'am) got the warning against the danger and returned safely. Ultimately Banu Nazeer were asked to leave Madina and settle in Khyber.

They loaded six hundred camels of their belongings and left Madina with the ceremonious band for Khyber.

#### **BATTLE OF AHZAAB OR EXPEDITION OF TRENCH**

Banu Nazeer in bid to clash with Muslims and crush them spared twenty chiefs to negotiate with all non-Muslim communities of Arabs to join in war against Muslims. It was in 5th year of Hijra month of Zeeqad that 10 thousand Jews and Pagans attacked Madina.

In the Holy Quran it is called as battle of Ahzaab.

They included :

- (1) Quresh Banu Kanana, Tehama under the command of Sufian Bin Harab.
- (2) Bani Fazara under the command of Aqba Bin Husseen.
- (3) Bani Murra under command of Haris Bin Auf.
- (4) Bani Ashja and Najdites under command Masud Bin



## Chapter—XIV

### EXPULSION OF JEWS FROM MADINA

#### MISCHIEFS OF JEWS

Although by Jew means the tribe of Yahud Ibn Yaqub. But virtually the entire twelve tribes of Bani Israel were so called. Primarily Bani Israel were God fearing and favoured community but later on they had been so much distracted from God that deserved Allah's wrath. Even Jesus Christ (Hazrat Isa alaihissalam) called them serpents and told that the Divine Kingdom shall be transferred from them to those who will appreciate it.

When that stage reached and Holy Prophet (Sal'am) started preaching of the doctrines of Islam Jews were very much upset and decided to oppress Holy Prophet (Sal'am) in the same manner as Jesus Christ (alainissalam) was done.

Inspite of the fact that Jews had signed an agreement with Muslims to observe peace but due to their inertid they did not endure it long. After one and a half year they began to raise their head again.

#### THE FIRST MISCHIEF

When Muslims were away in Badar with Holy Prophet (Sal'am) a Muslim milk-vendor woman was misbehaved and unclad by the Jews in their locality, Hue and cry of the woman attracted mob. There was a Muslim in it who could not endure this disgrace and murdered the miscreants. Jews later assembled and indulged in rioting and murdered that Muslims also. When Holy Prophet (Sal'am) returned from

Badar he called Jews for inquiry into the matter. They returned the papers of the agreement and pretended to go at war.

#### EXILE OF BANU NAZEER

As it has already been told Quresh had written a letter to Jews to clash with Muslims or face the dire consequences. But Prophet (Sal'am) had foiled their designs tactically. Again, the same thing was repeated by Quresh after suffering defeat in Badar. Banu Nazeer ultimately decided to go at war with Muslim and commit breach of agreement. Then it was in 4th year of Hijra that Prophet (Sal'am) went to collect fund in Banu Nazeer's locality for a national cause. They made him sit under the wall of and designed that Ibn Hajash would go and throw a stone from the wall to crush Holy Prophet (Sal'am). Through intuition Prophet (Sal'am) got the warning against the danger and returned safely. Ultimately Banu Nazeer were asked to leave Madina and settle in Khyber.

They loaded six hundred camels of their belongings and left Madina with the ceremonius band for Khyber.

#### BATTLE OF AHZAAB OR EXPEDITION OF TRENCH

Banu Nazeer in bid to clash with Muslims and crush them spared twenty chiefs to negotiate with all non-Muslim communities of Arabs to join in war against Muslims. It was in 5th year of Hijra month of Zeeqad that 10 thousand Jews and Pagans attacked Madina.

In the Holy Quran it is called as battle of Ahzaab.

They included :

(1) Quresh Banu Kanana, Tehama under the command of Sufian Bin Harab.

(2) Bani Fazara under the command of Aqba Bin Husseen.

(3) Bani Murra under command of Haris Bin Auf.

(4) Bani Ashja and Najdites under command Masud Bin



**Dakheela.**

When Muslim saw their numerical strength they dug in trenches around Madina. A Group of 10 persons way assigned trench of 40 yards.

Companions of Holy Prophet (Sal'am) recited the following verse during digging in :

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْإِسْلَامِ مَا بَقِينَا أَبَدًا

'Nahnullazeena Bayaoo Muhammadan'

'Alal Islame Ma Tabeena Aba-Dau'

"We are among those who have pledged at hand of Muhammad (Sal'am) for ever."

Holy Prophet (Sal'am) assisted Companions in all the process of trench-making. He used to recite the verses on that occasion which meant as follows :

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا  
فَأَنْزِلْ سَكِينَةً عَلَيْنَا وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَبْنَا  
إِنِ الْأَمْرَ لِي قَدْ ابْغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةَ آبَائِنَا

'Allahumma lau la anta Mahtadaina'

'Wa La tasaddaqna wa la Sallaina'

'Fa-anzil Sakeentan Alaina'

'Wa Sabbitil Aqdama In Laqina'

'Innal Ada-e Qad Baghau Alaina'

'Iza Aradoo Fitnatan Abaina'

'O Allah except Thee we had no guidance where to offer Salat. And how to pay Zakaat O' Allah descend 'Sakinah' upon us (perfect bliss). And when enemy approaches make us steady. The enemies have attacked us without any reason on our part. They are miscreants - (And) we do not endure it.

There were just three thousand's strength on Muslim's side. Islamic crusaders took their position in the manner that had trenches before them and there was a mountain at their back.

Banu Qaruza Jews who were settled in Madina and were bound to help Muslims under the treaty were misled by the chief of Banu Nazeer Jabi Bin Akhtab during the darkness of night. When representatives of Holy Prophet (Sal'am) met them they refused to remain faithful to the treaty and negated it. Banu Qareeza attempted to desrupt the peace of the city which compelled Muslim to spare a contingent to maintain law and order there. It was on the assumption that external pressure of 10 thousand invaders and disruption of law and order of Madina city will be advantageous for them to crush Muslims.

Holy Prophet (Sal'am) who was by nature averse to war put his private value to come to terms with the enemy on one third of the fruit crop. But Ansar gave preference to go at war. Saad Bin Maaz and Saad Bin Abada asserted how they can secede with one third of the fruit crop now being Muslim while they have not done so during the days they were not Muslims. There is nothing except sword for them.

The aggressors continued seige of Madina for 20 days. During this period there were isolated cases of minor clashes. Umar Bin Ahdood who considered himself equal to one thousand youths was killed at hand of Hazrat Ali (radhiallaho anho). Nofil Bin Abdullah Bin Mugheera was also killed in another clash.

Mecca people offered 10 thousand Durham to obtain Nofil's dead body. Holy Prophet (Sal'am) ruled to hand-over the dead body without any accepting a penny for the same.

When they could not crush the resistance of Muslims they were undone over night entire army disappeared.



### DOOM OF BANU QUREEZA

After the disappearance of aggressors Holy Prophet (Sal'am) sent for Banu Qureeza chief to explain their conduct. Now they confined themselves within the fortress and prepared for war. It was learnt at that time that the chief of Banu Nazeer, Jabbi Bin Akhtab who had come to instigate and mislead them was still within the fortress.

It may be reminded that it was not their first chance to indulge in such things. Even at the time of Badar they had provided aid of armament to Quresh aggressors. At that time Holy Prophet (Sal'am) had pardoned them.

Now Muslims were forced to resort crush the Banu Qareeza. Hence, a seige was ordered in the month of Zil hajja. It lasted 25 days. This made them very much upset and certain tribal Muslims were brought into offer their good offices to settle the dispute. Holy Prophet (Sal'am) was made to accept arbitration of Saad Bin Maaz who was tribal chief of Avas.

Banu Qureeza came out of their fortress and the case was assigned to the arbitrator, Saad Bin Maaz. After investigation into the charges and a through probe following award was given by him :

- (1) Warrior men of Banu Qureeza be executed.
- (2) Women and children be enslaved.
- (3) Wealth and property of the convicts be distributed like booty is distributed.

It is mentioned in Sahih Bukhari narrated by Abu Saeed Khudri (radhiallahohunho) that warrior men were executed as per award of the arbitrator. But it does not mention about women and children.

It may further be reminded that Jews were sentenced by their nominee (arbitrator) on the same lines as they used to do against their opponents and which is contended in their code.

While there are reasons to believe that in case Holy Prophet (Sal'am) would have given an award it would have been

at the most in the form of expulsion from Madina (exile into Khyber). Banu Qaneeqa and Banu Nazeer are an instance to be cited in this respect. Even in case Banu Qureeza Prophet (Sal'am) had exempted Zubair Yehudi and his entire family and property and Rifa'a Bin Samuel Yehudi, from application of the award.



## Chapter—XV

### CRUSADE AGAINST CHRISTIANS Expedition of HOLY PROPHET (SAL'AM)

On the whole Holy Prophet (Sal'am) has accorded good treatment to the Christians. On side of Christians saving one or two rulers who were personally jealous of Holy Prophet (Sal'am), there was no illwill in the general public. As a result there occurred only one clash with a Christian chief. And only a single journey was undertaken after hearing the rumour of Christian intentions of war with Muslims.

#### BATTLE OF MAUTA

Mauta is a township of Syria. The chief of this town Sharjeel Bin Umro Ghassani had murdered a representative of Holy Prophet (Sal'am) who had gone as an emissary with latter, extending invitation to embrace Islam. This murder had jeopardized the lives of other emissaries too. On that occasion an army of 3000 was sent there as the ruler of Ghassan had not apologized for that incident. Perchance Hercules had been staying in that area near Muab with one lakh Army. And another one lakh Christians of different Christians tribes were also there to mark that occasion. Hence, the ruler of Ghassan availed a portion of the Royal Army and a considerable number Christian tribals. It had come to one lakh. Muslims had to wage war under the circumstances. Zaid Bin Harisa (radhiallahoh anho) who was commander of Muslim contingent was killed. Jafar Tayar

and Abdullah Bin Ravaha (radhiallahoh anhum) the successive commanders were also martyred. Then the command was assumed by Khalid Bin Waleed (radhiallahoh anho) and after one and a half days ferocious fighting forced the enemy to flee the battlefield.

It was in this battle that 9-Swords had broken in action in his hand.

Holy Prophet (Sal'am) had told about the events to his Companions in Mecca.

Hazrat Khalid Bin Waleed (radhiallahoh anho) was awarded the title of 'Saifullah' meaning the sword of Allah after this battle.

#### JAISH USRAT OR JOURNEY TO BATUK (RAJAB 9—A.H.)

A batch of traders had arrived in Madina and reported to the effect that the Army of the Kaiser are preparing to attack. They told that the tribals of Lakhum, Jezam, Aamid, Ghassan etc. are also with them. It reflected that these tribal Christians want to avenged their defeat at Mauta.

Holy Prophet (Sal'am) considered it better and more strategic to clash with them for off Arabian soil so there is no danger of any disturbance of interval peace. Because, the clash with such a state who had their domination over half of the world and lately had crushed Persians. The season was extremely hot and normally people passed their days in leizure and feasting on fruits.

Under these circumstances Holy Prophet (Sal'am) opened a War Fund.

Hazrat Usman Ghani (radhiallahoh anho) contributed 900 camels, one hundred horses, one thousand Dinar. He was awarded the title of 'Majhaz Jaish-ul-usra' which means provision maker of the starving host.

Abdur Rahman Bin Auf (radhiallahoh anho) contributed 40000 Darham.

Hazrat Umar Farooq (radhiallahoh anho) presented exactly the half of his entire property and assets which amount



ted to several thousands.

Abu Bakr (radhiallahoh anho) contributed all of his assets that he had possessed at that time, leaving nothing even for his dependents.

Abu Aqeel Ansari (radhiallahoh anho) presented to seers of dry dates out of the 4 seers he had earned as wages.

All of the Companions contributed to the fund in the same manner. But there were few hypocrites who did not turn-up to contribute although they had much to do contribute is Abdullah Bin Abi Salul was a great hypocrite and he tried to convince the people that now Muhammad (Sal'am) and his followers will not be able to return Madina because Kaiser would capture them all and disperse them to different countries under his influence and domination.

Holy Prophet (Sal'am) set out for Batuk with the host of 30000 strength.

Subba Bin Astafa (radhiallahoh anho) was made caliph at Madina. Hazrat Ali (radhiallahoh anho) was deputed to supervise the requirements of the family of the Holy Prophet (Sal'am).

The means of conveyance were actually short. There was one camel on every 18 persons. Being short of provisions leaves of the trees were chewed in the way which brought swelling on lips. Terrain being dry, there was no water available in the regions and camel had to be slaughtered to take out water from their stomach because this animal stores water for longer periods in its stomach.

In this manner the Muslim host reached Batuk. Shortly, before reaching there Hazrat Ali (radhiallahoh) had joined. He had come because he was taunted in Madina by Hypocrites that he had been left behind being sluggish. Holy Prophet (Sal'am) again dispatched him back to look after family affairs in Madina convincing that :

الَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَأَنبِي بَعْدِي

'Ala Tarzee an takoono minni Bemanzelate Haroona Mim moosa ala innahoo la nabeeya badee.'

he is so closely akin to him as Haroon was for Moses, although there will be no Prophet after him in the world.

Holy Prophet (Sal'am) stayed at Batuk for a month. The effect of this on the moral of Syrians was that they gave-up the idea of invasion of Madina and postponed their crusade against Muslim till the death of Holy Prophet (Sal'am).



## Chapter—XVI

### Best Sermon: Fifty Traditions

While at Batuk Holy Prophet (Sal'am) had delivered a sermon after Salat which is highly remarkable and is reproduced hereunder as the English translation of the same.

After the high praises and glorification of Allah Holy Prophet (Sal'am) said :

- أما بعد
- (1) فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ (4) وَخَيْرُ السُّنَنِ سُنَّةُ مُحَمَّدٍ  
 (2) وَأَدْرَقَ الْعَرَبِيُّ كَلِمَةَ التَّقْوَى (5) وَأَشْرَفُ الْحَدِيثِ ذِكْرُ اللَّهِ  
 (3) وَخَيْرُ الْمِلَّةِ مِلَّةُ إِبْرَاهِيمَ (6) وَأَحْسَنُ الْقِصَصِ هَذَا الْقُرْآنُ

1. Fa-inna Asdaqal Hadeese Kitabullahe.
  2. Wa Ausaqul lra kalamatut taqwa.
  3. Wa khairul Milale Millato Ibrahim.
  4. Wa khairuls sunane sunnato Muhammadin.
  5. Wa ashraful hadcese Zikrullahe.
  6. Wa Absanul Qasase Hazal Qurane.
1. There are no words so perfectly truthful as the one of the Book of Allah.
  2. The most reliable thing is 'Kalimah Tehara'.
  3. Best of all the communities is the community of Abraham (Hazrat Ibrahim alaihissalam).
  4. The best code of conduct is the code of Muhammad (Sal'am).

5. Memorization of Allah is superior to every thing else.
6. Holy Quran is piousmost of all the description.

- (7) وَخَيْرُ الْأُمُورِ عَوَازُهَا (12) وَخَيْرُ الْأَعْمَالِ مَا نَفَعُ  
 (8) وَشَرُّ الْأُمُورِ مُخَدَّاتُهَا (13) وَخَيْرُ الْهَدْيِ مَا اتَّبِعُ  
 (9) وَأَحْسَنُ الْهَدْيِ هَدْيُ الْأَنْبِيَاءِ (14) وَشَرُّ الْعَيْ عَيْ الْقَلْبِ  
 (10) وَأَشْرَفُ الْمَوْتِ قَتْلُ الشُّهَدَاءِ (15) وَالْبِدَأُ الْعُلْيَا خَيْرٌ مِنَ الْبِدَائِ السُّفْلَى  
 (11) وَأَعْمَى الْعَيْ الْقَبْلَالَةُ بَعْدَ الْهَدْيِ

7. Wa khairul umoore awazemoha.
  8. Wa sharrul umoore muhdasatoha.
  9. Wa absanul hadye Madyul ambiae.
  10. Wa Ashraful Mauta Qatlush shohadae.
  11. Wa Aamal Umye Az-zalalato badal huda.
  12. Khairul Aamale Ma tafao.
  13. Khairul hadye mat tabaa.
  14. Wa sharrul uma umyul Qalbi.
  15. Wal yadul ulya khairum minal yadis sufla.
7. Best of the deeds are full of valour.
  8. The worst of the affairs is that which has been hinted out latest.
  9. The manners of the Prophet (alaihissalam) are best over all.
  10. Most pious death is the death of martyrs.
  11. The worst blindness is distraction from the path after receiving guidance.
  12. The best of the actions is one that is beneficial.
  13. Best path is that on which people can tread.
  14. Blindness of heart is the worst kind of blindness.
  15. Raised up hand is better than the lowered one.



- (19) وَمِنْ لَتَائِنٍ مِنْ لَبَائِي الْجَمْعَةِ الْأَدْبَرَا  
 (20) وَمِنْهُمْ مَنْ لَا يَذُكُرُ اللَّهَ إِلَّا هَجْرًا  
 (21) وَمِنْ أَعْظَمِ الْخَطَاةِ اللِّسَانُ الْكَذُوبِ  
 (22) وَخَيْرُ الْغِنَى غِنَى النَّفْسِ

16. Wa Ma Qalla wa kafa khairum mimma kasora wa alha.  
 17. Sharrul mazarate meena yahzarul mauto.  
 18. Wa sharrul Nadamate yaumul Qiyamate.  
 19. Wa Minan Nase La yatil Jumuata illa Dubura.  
 20. Wa Maihum mal-la yazkurullaha Illa Hajara.  
 21. Wa min Aazamil khatal-al-lisamil kazoob.  
 22. Wa khairul Ghena Ghenan-Nafse.

16. Small or sufficient quantity of anything is better than that plentiful which turns neglectful.

17. The worst excuse is that which is offered at the time of death.

18. Worst gloom is that which will cast at on the Day of Judgment.

19. Some people attend Friday Prayer while their hearts are set behind.

20. There are certain persons among them who memorize Allah occasionally.

21. The worst of all the sins is the false tongue.

22. The best strength is the strength of heart.

- (23) وَخَيْرُ الزَّادِ التَّقْوَى  
 (24) وَرَأْسُ الْحِكْمَةِ عَهْدُ اللَّهِ عَزَّ وَجَلَّ  
 (25) وَخَيْرٌ مَا وَقَرَنِي الْقُلُوبِ الْيَقِينُ  
 (26) وَالْإِسْتِيَابُ مِنَ الْكُفْرِ  
 (27) وَالنِّيَاحَةُ مِنْ عَمَلِ الْجَاهِلِيَّةِ  
 (28) وَالْغُلُولُ مِنْ حِرْجَتِهِمْ  
 (29) وَالْكَزْبُ كَيْ مِنَ النَّارِ  
 (30) وَالشَّعْرُ مِنْ مَزَايِرِ ابْلِيسَ

23. Wa khairuz Zade At-taqwa.

24. Wa Rasul hikmate makhafullaho azza wa Jalla.  
 25. Wa KhairumMa waqara Fil Qulubil yaqeen.  
 26. Wal Irtiyabo minal kufre.  
 27. Wan Nijahate Min Amalil Jaheliate.  
 28. Wal Ghuloolo min harre Jahannama.  
 29. Was sukra kayyum minan-Nare.  
 30. Wash shero min Iblees.

23. The best store is that of piety.

24. Prudence calls for fear of Allah in ones heart.

25. Belief is the best thing to set in heart.

26. Suspicion is (a branch of) transgression.

27. Weeping loudly is an act of ignorance.

28. Stealing causes tribulation of Hell.

29. To be intemperate is to fall in fire of Hell.

30. Poetry is claimed by Satan.

- (31) وَالْخَمْرُ جَمَاعُ الْإِثْمِ  
 (32) وَشَرُّ الْمَاكِلِ، أَكُلُ مَالِ الْيَتِيمِ  
 (33) وَالسَّعِيدُ مَنْ وَعِظَ بِغَيْرِهِ  
 (34) وَالشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ

31. Wal khumro Jimaul Isme.

32. Wa sharrul maakale aklo malil yateene.

33. Was sayeedo man wa-a-za beghairehi.

34. Wash shaqeeo man shaqa Fi batne ummehi.

35. Wa melakul amale khawatamahu.

36. Wa sharrul Roya Royal kizbe.

37. Wa kullo ma hua Aatin Qareeb.

31. Wine amalgamation of all the sins.

32. Worst livelihood is dwelling on orphans assets.

33. Learning moral from others is righteousness.

34. The real inauspicious is one who is so while in womb of his mother.



35. Treasure of actions is the best result.  
36. Worst dream is that which is false.  
37. Whatever is destined is nearer to happen.

(41) وَحَرَمَةٌ مَالِهِ كَحَرَمَةِ دَمِهِ  
(42) وَمَنْ يَنْتَالِ عَلَى اللَّهِ يُكَذِّبْهُ  
(43) وَمَنْ يَتَعَفَّفْ يُعَفِّهِ اللَّهُ  
(44) وَمَنْ يَسْتَغْفِرِ اللَّهُ يَغْفِرْ لَهُ

(38) سَبَابُ الْمُؤْمِنِ فُسُوقٌ  
(39) وَقَاتِلُ الْكُفْرِ  
(40) وَآكِلُ لَحْمِهِ مِنْ مَعْصِيَةِ اللَّهِ

38. Wa Sebabul Momine Fusooq.  
39. Wa Qitalohu Kufrun.  
40. Wa aklo Lahmehi min masiatillahe.  
41. Wa Murmato malehi kahurmate Damehi  
42. Wa man-yyatali alallabe yukazzebohu.  
43. Wa man-yyaghfir yaghfir Lahu.  
44. Wa Man-yyaafe Yafillaho Anho.
38. It is transgression to call ill to a believer.  
39. To murder a believer (man of belief) is to do an act of disbelief.  
40. Backbiting of a believer is a major sin (against Allah).  
41. The property of a believer for others is as illegitimate (forbidden) as his blood.  
42. Whoever disobeys Allah, Allah denies him.  
43. Whoever covers any weakness of the other Allah covers his (many) weaknesses.  
44. Whoever forgives he is forgiven.

(45) وَمَنْ يَكْطِمُ الْغَيْظَ يَأْجُرْهُ اللَّهُ  
(46) وَمَنْ يَصْبِرْ عَلَى الرِّزِيَةِ يُعْزِزْهُ اللَّهُ  
(47) وَمَنْ يَتَّبِعِ السُّمْعَةَ يُسْمِعْهُ اللَّهُ  
(48) وَمَنْ يَصْبِرْ يُضْعِفِ اللَّهُ لَهُ  
(49) وَمَنْ يَعِصِ اللَّهَ يَعْزِبْهُ اللَّهُ  
تَمَّ اسْتِغْفَارُ ثَلَاثًا

45. Wa man-yyakzemil Ghaiza yajerhu llaho.  
46. Wa man-yyasbir Alar-Raziate yuawwizbullaho.  
47. Wa man-yyattabeyio samaata yusmehullaho.  
48. Wa man-yyasbir Yuza-efillaho Laho.  
49. Wa man-yyasillaha yu-azzibhullaho.  
50. Summas Taghfir Salasan.
45. Whoever controls his anger Allah rewards him.  
46. Whoever is contented with the loss that incurred Allah compensates it.  
47. Whoever talks ill of other behind him Allah disreputes him throughout.  
48. Whoever shows contentment Allah raises him.  
49. Whoever disobeys Allah, Allah pu's him to tribulation.  
50. Then reciting Istighfar thrice Holy Prophet (Sal'am) ended his sermon.

#### ZUL BEJADEEN'S DEMISE

During stay in Batuk Zul Bejadeen had died. The mention made of the person goes to show how much courtesy and grace Holy Prophet (Sal'am) showed towards sincere and poor Companions. His name was Abdullah. He was still a child that his father died. He was brought up by his uncle. When he grew-up, uncle provided him camels, goats and slaves to bestow a social status Abdullah heard about Islam and flame of unity of Allah sparked. But due to excess fear



of his uncle he could not express his desire. When Holy Prophet (Sal'am) returned after the conquest of Mecca then Abdullah told to his uncle that several years have passed in waiting for your overture to Islam. But I find yourself unaffected by the movement. Since I cannot rely on a longer life permit me to be converted to Islam.

His uncle warned him that in case he makes any overture to the religion of Muhammad (Sal'am) he will snatch every thing from him to the extent that he will not allow a single cloth on his person.

Abdullah replied very firmly that by all means he is going to embrace Muhammad (Sal'am)'s religion because he has been very tired of Paganism and he is ready to forego everything. He himself put off his clothes. In this state he went to his mother and related her the story. Then asked to provide any cloth to cover his private parts. She gave a blanket with which Abdullah clad his pardon and left for Madina. Early in the morning he had reached Prophet (Sal'am)'s mosque. When Holy Prophet (Sal'am) came in there he asked as to who he is. Abdullah said that his name is Abdul Aza and he is an stranger and has come to receive guidance.

Holy Prophet (Sal'am) told him that his name is Abdullah and tittle Zul Bejadeen and he should stay with him and live in the mosque.

Abdullah (radhiallahoh anho) became an addition in 'Men of Sufa'. He leant Holy Quran from Holy Prophet (Sal'am) and recited the Holy Book throughout day with a strange and untiring zeal.

Oneday Hazrat Umar Farooq (radhiallahoh anho) objected that while others are busy in Salat he is practising recitation in a louder voice that is disturbing them. But Holy Prophet (Sal'am) asked Hazrat Umar (radhiallahoh anho) not to raise any objection on Abdullah because he has given-up every thing for Allah and His Prophet (Sal'am).

When Batuk expedition was being planned and preparations were underway Abdullah (radhiallahoh anho) appro-

ached Holy Prophet (Sal'am) and asked to pray that he is martyred in the path of Allah. Holy Prophet (Sal'am) asked him to bring a little skin of any tree. Then that was tied on his arm and Holy Prophet (Sal'am) prayed that he bans his blood on disbelievers. Abdullah reminded that he wished to be martyred. Prophet (Sal'am) explained that when you will go out for participation in expedition and develop fever which causes death, you will be martyr all right.

When he reached Batuk it exactly happened as such and died of fever. Bilal Bin Haris Mazni states :

It was night. Bilal Bin Haris (radhiallahoh anho) was holding lamp. Abu Bakr and Umar (radhiallahoh anhum) were lowering Abdullah (radhiallahoh anho)'s body in the grave. Holy Prophet (Sal'am) had himself descended into that grave and was telling to Hazrat Umar and Hazrat Abu Bakr (radhiallahoh anhum).

"Take care of the due respect of your brother"

Holy Prophet (Sal'am) had placed bricks on the grave by his own hand and prayed thus :

"O Allah ! I have been happy with him till this evening—let Thyself be pleased with him too."

Ibn Masud (radhiallahoh anho) had observed : 'Had I buried in this grave.'

Holy Prophet (Sal'am) returned to Madina in perfect health.

Those hypocrites who had believed that Muhammad (Sal'am) and his Companions (radhiallahoh anhum) will be made captives and sent to some far off island, they felt ashamed very much and carved false excuses. Holy Prophet (Sal'am) excused them all, except three sincere Companions who did not accompany him just for their laziness. They had to pass a test of their sincerity this way.

Hazrat Kaab Bin Malik Ansari (radhiallahoh anho) who was one of them, was very closed to Prophet (Sal'am) has himself narrated about the same.



## Chapter-XVII

### EDUCATION & PURGE OF DESIRE

#### KAAB BIN MALIK (RADHIALLAHO ANHO) PUT TO TEST

Hazrat Kaab states that there was no specific reason that could be assigned to not going to Batuk. Neither it was so intended nor there was the slightest excuse for staying behind.

He was fully prepared for journey by the best camels. His income that season was the highest. He had intended to join the host. But actually the day the host set out he had gone out for some urgent piece of work. When he heard that the host has marched he thought of joining it the next day. But as it was destined to be as such for successive two or three days he could not do so and afterwards the idea of joining the host could be materolized and he went uspet. He felt very much ashamed for the laziness and decided to speak truth to Holy Prophet (Sal'am).

When he met Prophet (Sal'am) after latter's arrival he reported the matter as it was. Holy Prophet (Sal'am) asked him to wait for Allah's words. Though certain people told him that had he advanced any excuse he would have been forgiven. But Kaab (radhiallahho anho) told that it was unbecoming to tell a lie. When he came to know that two more persons are also in the same category he was a lit consoled.

Holy Prophet (Sal'am) ordered that no Muslim will talk to him nor will sit near him. This social bycott fell very

heavy upon him. The two other, Hilal and Murara (radhiallahho anhum) did not come out of their houses while Kaab (radhiallahho anho) came out offered his Salat in the mosque and used to sit in a corner there.

During this bycott one day Kaab (radhiallahho anho) went to his cousin Hazrat Qatada (radhiallahho anho) in latter's garden and greeted him with salutation. There was no reply even after repeating thrice and seeking to clarify his position. At length only this much was replied that Allah and His Apostle know better in this regard.

He actually wept to receive this treatment.

There was complete social boycott of Kaab (radhiallahho anho) and no Muslim spoke to him.

#### LETTER OF KING GHASSAN

While Hazrat Kaab (radhiallahho anho) was returning in gloom from Hazrat Qatada (radhiallahho anho) someone introduced him with a Christian who was an emissary of King of Ghassan and brought a personal letter addressed to him. In this letter it was written :

"It is learnt that your Boss has got angry with you and has turned you out of his presence we know well of your status and it provides no room to disregard you to the least. Now you come to me instantly after reading this letter and see how much respect and honour is extended to you."

The effect of reading this letter was further worse. The encircling gloom had further thickened. He was pained to learn that transgressor was seeking to cash this opportunity to mislead him. In utter despondency he tore that letter into pieces and threw it to the fire. Kaab (radhiallahho anho) asked the emissary to return forthwith and inform that he is happy in disgrace it hand of his boss but considers it superior to the gracefulness of the King.

Leter, when he reached home he met an emissary of Holy Prophet (Sal'am) who communicated his words to the effect that he should isolate thenceforth from his wife.



Though, Hilal (radhiallahoh anho) was also served with this order but on pursuance of his wife and on the plea that being aged and weak she was allowed to stay with him for personal services, minus sexual indulgence.

Certain people persuaded him to move on the same point but he discarded their advice on the point that being young he can do his work himself and sent his wife to latter's parents.

#### ACCEPTANCE OF REPENTANCE

In this way 50 days has passed in sheer agony. One night he was lying on the roof top of his house. When Hazrat Abu Bakr (radhiallahoh anho) announced a top Mount Sulla that Kaab's repentance has been accepted and congratulated him for the same. Hearing this announcement through his friends he fell prostrate and then went to Holy Prophet (Sal'am).

Holy Prophet (Sal'am) was sitting midst Mahajirs and Ansars. Seeing Kaab (radhiallahoh anho) Mahajir congratulated him and Ansars kept quite. Kaab (radhiallahoh anho) went afore and greeted them. Holy Prophet (Sal'am)'s face was enlightened with pleasure like full moon. Holy Prophet (Sal'am) gave him the glad tiding that Allah has accepted his repentance and now he was as innocent as newly born. He congratulated him for this.

Kaab (radhiallahoh anho) sought permission of the Holy Prophet (Sal'am) to allow him to part with the entire assets he possessed in name of Allah. But it was not allowed. At length one third was allowed, saying this much is abundant and sufficient.

### Chapter—XVIII

#### PRISONERS OF WAR AND ISLAM

By the Grace of Allah the conspiracies and the consequent aggression on part of Arab tribes had ended.

During all these battles that were fought by Holy Prophet (Sal'am) and his followers his outspoken benevolence and mercy has been self-evident. The world learnt a moral of war and peace from it.

These battles and expeditions which claimed seven years of Islamic era were an impasse for Prophet (Sal'am) and his followers. It is worth noticing that there is not a single instance that could be cited to prove that Muslims had initiated any battle. On the otherhand it was imposed upon them and they were forced to go at war in order to defend themselves. Not a single person was killed because he was a Christian, Jew, or Pagan.

(1) لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ - (سورة بقره كرم)

(1) La Ikraha fiddeene Qad Tabayyanar Qushdo Minal Ghayye.

(2) وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا. أَفَأَنْتَ تُكْفِرُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ - (سورة هود)

(2) Wa lau sha-a rabboka la-amana mau fil arze kulluhum



jameean a-fa-anta tukrehun-nasa hatta yakoonoo mome-neena.

(3) وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُ الْمُؤْمِنُونَ مُخْتَلِفِينَ  
الْأَمِنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ  
(سورة هود ركوع ١٤)

(3) Wa lau sha-a rabboka la-ja-alannasa ummatanw wahed-atanw wa la yazaloon mukhtalefeena illa mar-rahema rabooka wa le-zalika Khalaqahum.

(4) إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ (سورة هود ركوع ١٤)  
(5) نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ - فَذَكَرَ بِالْقُرْآنِ  
مَنْ يَخَافُ وَعَبِيدٍ - (سورة هود ركوع ١٤)

(4) Innaka La tahdee mau ahbabta wa lakinnallaha tahdi mau-yyashao.

(5) Nahno Aalamo Bema Yaqooloon wa Ma anta alaihim Bejabbarin Fa-zakkir Bil Quran-e Mau-yyakhafawayeed.

(6) فَذَكَرَ إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيَّبٍ (سورة غاسية ١٤)

(6) Fa-Zakkir Innama Anta Muzzakkir Lasta Alaihim Bemusaitir.

### PRISONERS OF WAR

Before Islam the Prisoners of war were very much tortured and subjected to butchery by the victorious communities.

But Holy Prophet (Sal'am) had two ways to deal with prisoners of war :

1. Freeing prisoners of war after taking a penalty fixed by him—that was easier and formal.
2. Freeing of the Pow's with any condition and without

any penalty.

For the first time Muslims had captured their enemies as Prisoner of war in Badar. They were Mecca people and avowed enemy of Islam. On the issue of treatment of Pows consultation of the Companions (radhiallaho anhum) was sought.

There was division of opinion in that regard. Hazrat Abu Bakr (radhiallaho anho) held the view that Prisoners of war be freed against penalty at a uniform rate which will be beneficial to Islam in two respects :

1. Muslims will be able to titch themselves.
2. Those who are freed thus might accept Islam later, if Allah so willed.

On the other hand Hazrat Umar Farooq (radhiallaho anho) held the view that Prisoners of war be slain for the following reasons :

- (i) They are transgressors and disbelievers hence they should be executed.
- (ii) Since Allah has Graced Victory to Muslims we should take revenge upon them for our brethren.

Holy Prophet (Sal'am) favoured the view of Hazrat Abu Bakr (radhiallaho anho). Those who were unable to pay off the penalty imposed and were literate they asked to teach the children of Ansars reading and writing or any other craftsmanship.

There are certain people who still believe that the opinion of Hazrat Umar Farooq (radhiallaho anho) was correct. Such people draw their conclusion on the basis of the later part of the Tradition in which it is mentioned that Umar Farooq (radhiallaho anho) heard the next day of the decision Holy Prophet (Sal'am) and Hazrat Abu Bakr (radhiallaho anho) regretting for the same. But there is a group that upholds the view of Abu Bakr (radhiallaho anho) correct for the following reasons :

1. Holy Quran contained the order about the opinion of Hazrat Abu Bakr (radhiallaho anho).



2. This opinion considers mercy that is superior to every thing else.

3. Holy Prophet (Sal'am) categorized Abu Bakr (radhi-allaho anho) with Jesus Christ (Isa alaihissalam) and Abraham (Ibrahim alaihissalam) and Umar Farooq (radhiallahoh anho) with Noah (Nooh alaihissalam) and Moses (Musa alaihissalam).

4. The opinion of Holy Prophet (Sal'am) was synonymous to that of Hazrat Abu Bakr (radhiallahoh anho).

5. Ultimately Allah preserved this opinion to perspective ends and as Abu Bakr (radhiallahoh anho) held the view many of the prisoners of war embraced Islam of their own and the penalty raised finance.

(a) Out of 72 prisoners of Badar, 70 were set free after realization of penalty. And they were treated like guests during their stay. Only two Aqba Bin Abi Maeet and Nazar Bin Haris were executed as previous convicts and not as Prisoners of war.

(b) In the expedition of Banu Almustalaq more than hundred men and women were captured. They were all set free without any cess or penalty. One of the women Juveria (radhiallahoh anha) was brought in to the status of mother-in-Islam.

(c) In the battle of Hunain six thousand men and women were taken prisoner but were released without any condition whatsoever. Many of them were dressed and decorated.

All this goes to show that Holy Prophet (Sal'am) was kind hearted to the enemies also after their being captured.

In books of traditions there is at least one instance providing exchange of prisoners of war.

It may be noted also that it was the result of the education of Holy Prophet (Sal'am) that during the caliph era although many parts of Iraq, Syria, Persia, Arab peninsula

and Khurasan etc. were conquered by Muslims but none of them was enslaved. Neither there is any record to show that Non-muslims were made to pay cess of war, although these wars were very crucial and challenging for them and posed threat to their very existence in physical and material terms.



## Chapter—XIX

### LETTERS of the HOLY PROPHET (SAL'AM)

Letters and emissaries sent by Holy Prophet (Sal'am) to different Kings extending invitation to embrace Islam causing acceptance of Islam of some of the recipients and show of respects by others. Yet few react and show discourtesy. Beside them few behave insolently and suffered on that account.

The distinguishing feature of the Prophet hood of Holy Prophet (Sal'am) is that he declared it to be meant for the entire world. This thing has ever been lacking in case of all previous Prophets (alaihmissalam).

With this determination Holy Prophet (Sal'am) had extended invitation to the people of outerworld even when the natives of the Arabian world had not been much familiarized with Islam. It was mainly due to this that Bilal Haleshi, Suheeb Romi, Sulman Farsi Adas Nainwai (radhi-llaho anhum) embraced Islam. They belonged to Habash (Ethopia) Greece, Persia and central Asia respectively.

Ayat in Holy Quran speak relevantly about the same :

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا - ﴾

(1) **Wa Ma Arsalnaka Illa Kaffatan Lin-nase Basheeran-wwa Nazeera.**

“We have made thee the giver of glad tiding for all man-

kind and Apostle” to make them fear of Allah in the world”.

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ - ﴾

سورة صافات الآية ٢٤

(2) **Huwallazi Arsala Rasoolahu Bil Huda wa Deenil Haqqe Le-yuzherahu Aladdeene Kullehi.**

“Allah is one who has sent His Apostle with bright reasoning and truthful religion (path) so that he overwhelms all the religions.”

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ - ﴾ (سورة الانبياء - ١٠٧)

(3) **Wa Ma Arsalnaka Illa Rahmatal-lil-Aalameena.**

“We have sent thee as mercy for all the people of the world.”

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا - ﴾ (سورة الاحزاب - ٣٤)

(4) **Qul Ya-Ayyuhan Naso Inni Rasoolullahe Ilaikum JaMeeaa.**

“Tell them (O Prophet), O' ye progeny of mankind ! I am Apostle of Allah for all of you.”

As a matter of fact, in pursuance of the teaching of above Ayat Holy Prophet (Sal'am) had sent letters to the leaders of different communities and religions. He had pointed out to them that refusal to embrace Islam will not only put them to distress to their own extent but it will deprive the entire community from the guidance. As such it will be also a distress their head, especially when they are approached as leaders of their respective community.

The boldness that Holy Prophet (Sal'am) has shown as founder of the religion in preaching of Islam has no other



example in the history of mankind.

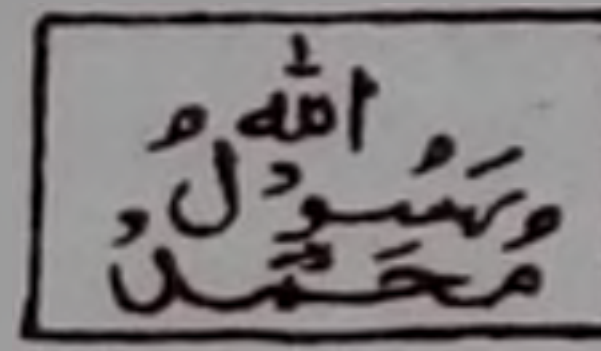
Since we sincerely respect leaders of their religions their silence provides clue that those leaders considered their respective religions limited to their respective communities to which they were sent.

Now if their followers go beyond their assigned mission it is their own act which does not bear sanction of the religion.

Hence, in the year 7 Hijra on 1st of Muharram Holy Prophet (Sal'am) sent letters to different rulers of their respective countries through his personal emissaries. Each of the emissaries knew the language of that country he was being sent so that he could preach satisfactorily.

THE SEAL OF PROPHET (SAL'AM)

For the first time on this eve Holy Prophet (Sal'am) ordered a seal to be affixed on the letters addressed to the Kings. It was made of silver and in three lines :



Allah  
Prophet  
Muhammad

Going through these letters, especially those which were addressed to Christian Kings it is noticed that the following Ayat was quoted :

يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ  
وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَسْبَابًا مِنْ دُونِ اللَّهِ -

.. .. (ال عمران سركوع ١١)

'Ya Ahlal Kitabe Ta-aalau Ila Kalematin Sawaim Bainana wa Bainakum alla Nabuda Illallah Wa La Nushrika Behi Shai-anw wa la yattakheza Bazona Bazan Arbabam Min Doonillahe.'

"O' the men of Book ! come along. Let us unite on such things that is common to both the religions. That is we should not worship any body else except Allah. And

should not assign any thing as partner to Him. And do not assign Divine Status of any body else except Allah"—

(Al-imran, Ruku 7)

Now we go through the account of emissaries briefly.

TO THE KING OF HABASH (ETHOPIA)

Umro Bin Umayya Al-Shamri (radhiallahohunho) had gone to the King of Habash as an emissary of Holy Prophet (Sal'am). The King was a Christian and his name was Asham Bin Al-Jabr, Najjashi (titte).

The contents are quoted from Tarikh-e-Tabri.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى النَّجَاشِيِّ الْأَصْحَمِ مَلِكِ الْحَبَشَةِ - إِسْلَمَ أَنْتَ  
 فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيِّمُ وَالشَّهَادَاتُ  
 عَيْسَى بْنِ مَرْيَمَ رُوحٌ مِنْ اللَّهِ وَكَلِمَةٌ أَلْقَاهَا إِلَى مَرْيَمَ الْبَتُولِ الطَّيِّبَةِ  
 الْحَمِيَّةِ فَحَمَلَتْ بِهِ عَيْسَى فَخَلَقَهُ اللَّهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ كَمَا خَلَقَ آدَمَ  
 نَفَخَ مِنْ رُوحِهِ وَإِنِّي أَدْعُوكَ إِلَى اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَالْمَوَالِ الْأَعْلَى  
 طَاعَتِهِ وَإِنْ تَتَّبَعْنِي وَتُؤْمِنُوا بِالَّذِي جَاءَنِي فَإِنِّي رَسُولُ اللَّهِ -  
 وَقَدْ بَعَثْتُ إِلَيْكَ ابْنَ عَمِّي جَعْفَرَ أَوْ نَفَرًا مَعَهُ مِنَ الْمُسْلِمِينَ فَإِذَا جَاءُوا  
 فَأَقْرِهِمْ وَدَعْ النَّجَّارَ - فَإِنِّي أَدْعُوكَ وَجُنُودَكَ إِلَى اللَّهِ وَقَدْ بَلَّغْتُ وَرَضِخْتُ  
 فَأَقْبَلُوا نَصِيحِي وَالسَّلَامُ عَلَيَّ مِنْ اتَّبَعِ الْهُدَى -

'Bismillahir Rahmanir Rabini'

'Min Muhammadin rasoolillahe ilan najashi al-ashan malikul hashasallama anta sa-ata abmado Ilaikallahul malikul Qudduso-us-salamul mominul. Mubaimino Wa Ashhado anna isa-bne maryama roohullahe wa kalematin alqaha Ila maryama Al-butoolut Tayya batul Hascenato Fa Hamalat behi Isa Fa Khalaqahullaho min Roohehi wa Nafkhehi Kama Khalaqa Adama beyadehi wa Nafkhetin wa iuni



should not assign any thing as partner to Him. And do not assign Divine Status of any body else except Allah"—  
(Al-imran, Ruku 7)

Now we go through the account of emissaries briefly.

#### TO THE KING OF HABASH (ETHOPIA)

Umro Bin Umayya Al-Shamri (radhiallahohunho) had gone to the King of Habash as an emissary of Holy Prophet (Sal'am). The King was a Christian and his name was Asham Bin Al-Jabr, Najjashi (titte).

The contents are quoted from Tarikh-e-Tabri.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى النِّجَاشِيِّ الْأَصْحَمِ مَلِكِ الْحَبَشَةِ - اسْلَمَ أَنْتَ  
 فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ وَالشَّهَدَانُ  
 عَيْسَى بْنُ مَرْيَمَ رُوحَ مِنَ اللَّهِ وَكَلِمَةَ الْقَاهَا إِلَى مَرْيَمَ الْبَتُولِ الطَّيِّبَةِ  
 الْحَصِينَةِ فَحَمَلَتْ بِهِ عَيْسَى فَخَلَقَهُ اللَّهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ كَمَا خَلَقَ آدَمَ  
 نَفَخَ فِيهِ مِنْ رُوحِهِ وَإِنِّي أَدْعُوكَ إِلَى اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَالْمَوَالِ الْأَعْلَى  
 طَاعَتِهِ وَإِنْ تَتَّبَعْنِي وَتُؤْمِنُوا بِالَّذِي جَاءَنِي فَإِنِّي رَسُولُ اللَّهِ -  
 وَقَدْ بَعَثْتُ إِلَيْكَ ابْنَ عَمِّي جَعْفَرَ أَوْ نَفَرًا مَعَهُ مِنَ الْمُسْلِمِينَ فَإِذَا جَاءُوا  
 فَأَقْرِهِمْ وَدَعْ النَّجَّشِيَّ - فَإِنِّي أَدْعُوكَ وَجُودَكَ إِلَى اللَّهِ وَقَدْ بَلَغْتُ وَنَصَحْتُ  
 فَأَقْبَلُوا النَّصِيحَةَ وَالسَّلَامَ عَلَيَّ مِنْ اتَّبَعَ الْهُدَى -

'Bismillahir Rahmanir Rahim'

'Min Muhammadin rasoolillahe ilan najashi al-ashan malikul hashha sallama anta fa-ata ahmado Ilaikallahui malikul Qudduso-us-salamul mominul. Mubaimino Wa Ashhado anna isa-bne maryama roohullahe wa kalematin alqaha Ila maryama Al-butoolut Tayya batul Hascenato Fa Hamalat behi Isa Fa Khalaqahullaho min Roohehi wa Nafkbehi Kama Khalaqa Adama beyadehi wa Nafkhetin wa inni

example in the history of mankind.

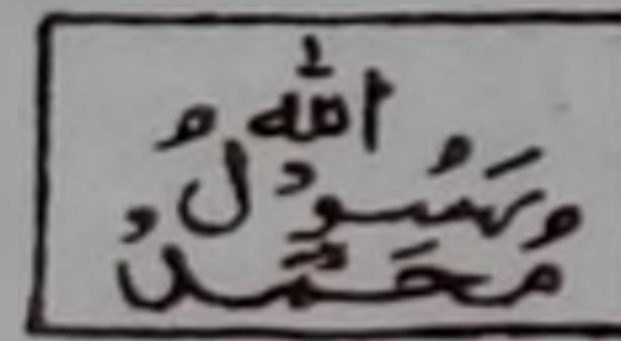
Since we sincerely respect leaders of their religions their silence provides clue that those leaders considered their respective religions limited to their respective communities to which they were sent.

Now if their followers go beyond their assigned mission it is their own act which does not bear sanction of the religion.

Hence, in the year 7 Hijra on 1st of Muharram Holy Prophet (Sal'am) sent letters to different rulers of their respective countries through his personal emissaries. Each of the emissaries knew the language of that country he was being sent so that he could preach satisfactorily.

#### THE SEAL OF PROPHET (SAL'AM)

For the first time on this eve Holy Prophet (Sal'am) ordered a seal to be affixed on the letters addressed to the Kings. It was made of silver and in three lines :



Allah  
 Prophet  
 Muhammad

Going through these letters, especially those which were addressed to Christian Kings it is noticed that the following Ayat was quoted :

يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ  
 وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَسْبَابًا يَأْمُرُ دُونَ اللَّهِ -

.. .. (ال عمران سورت)

'Ya Ahlal Kitabe Ta-aalau Ila Kalematin Sawaim Bainana wa Bainakum alla Nabuda Illallah Wa La Nushrika Behi Shai-anw wa la yattakheza Bazona Bazan Arbabam Min Doonillahe.'

"O the men of Book ! come along. Let us unite on such things that is common to both the religions. That is we should not worship any body else except Allah. And



adooka ilallabe wahdahoo La shareeka lahu wal mawalato  
ala Ta-atehi wa In Tattabe-ani wa Tomeno Billazi Ja-ani  
Fa-inni Rasoolillabe.'

'Wa Qad Ba-asto Ilaikabna Amni Jafaran Wa Nafaran  
Ma-abu minal muslemeena Fa-iza Ja-aka Fa-aqarrahum  
wa da-attajabbur Fa-inni adooka wa Junoodaka ilallabe  
wa Qad ballaghto wa Nassahto Fr-Agbeloo Nushee.'

'Was Sallamo ala manit taba-alhuda.'

"In the name of Allah, the Most Merciful, Benevolent—  
This letter is from Apostle of Allah, Muhammad to  
Najjashi Asham King of Habash—Be peace to thee.

I first praise Allah who Sovereign, All Pure - Serene,  
Giver of Faith and Fountain head of it. And admit that  
Isa Bin Mariam is creature of Allah and the His order  
that was sent towards chaste Mariam and caused concep-  
tion of Isa. Allah had created Isa out of His Spirit and  
quake (nafkh) similarly as had created Adam from His  
Hand and quake—Now I invite thee too keep thy faith  
on Allah who is one and without any partner And  
remain ever obedient to Him and follow me—And sole-  
mnly pledge to my teachings that I am Allah's Apostle.

I have already sent my cousin Jafar with a party of  
Muslims abit earlier. You should allow him to stay  
comfortably. Najjash ! give up arrogance. Because I  
invite you and your court towards Allah. Beware ! I have  
conveyed the order of Allah and made it understand well.  
Now it is proper to accept my advice. Be peace on him  
who treads on right path."

Najjashi embraced Islam after receiving the Holy Bid of  
the Prophet (Sal'am). He sent a reply to the letter of Holy  
Prophet (Sal'am) as follows :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞

إِلَى مُحَمَّدٍ رَسُولِ اللَّهِ مِنَ النَّجَاشِيِّ - الْأَصْحَمِ بْنِ أَبِي جَرَسَةَ سَلَامٌ عَلَيْكَ يَا نَبِيَّ  
اللَّهُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ مِنَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي هَدَانِي إِلَى  
الْإِسْلَامِ أَمَا بَعْدُ فَقَدْ بَلَغَنِي كِتَابُكَ يَا رَسُولَ اللَّهِ فِي مَا ذَكَرْتَ مِنْ أَمْرِ  
عَيْسَى فَوْرَبِ السَّمَاءِ وَالْأَرْضِ إِنَّ عَيْسَى مَا يَزِيدُ عَلَيَّ مَا ذَكَرْتَ سُفْرُونَ.

إِنَّهُ كَمَا قُلْتَ وَقَدْ عَرَفْنَا مَا بَعَثْتَ بِهِ إِلَيْنَا - وَقَدْ قَرَّبْنَا ابْنَ عَمِيكَ  
وَأَصْحَابَهُ فَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ صَادِقًا مُصَدِّقًا وَقَدْ بَايَعْتُكَ وَبَايَعَتْ  
ابْنِ عَمِيكَ وَأَسْلَمْتُ عَلَى يَدَيْهِ اللَّهُ رَبُّ الْعَالَمِينَ وَقَدْ بَعَثْتَ إِلَيْكَ يَا نَبِيَّ اللَّهَ  
الرَّهَابِيْنَ الْأَصْحَمِ بْنِ أَبِي جَرَسَةَ لِي لَا أَمْلِكُ إِلَّا نَفْسِي وَإِنْ شِئْتَ أَنْ أَيْتَكَ فَعَلْتُ  
يَا رَسُولَ اللَّهِ - فَإِنِّي أَشْهَدُ أَنَّ مَا تَقُولُ حَقٌّ .

وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ -

'Bismillahir Rahmanir Raheem.'

'Ila Muhammadin Rasoolillabe Minan Najashi Al-asham-  
bne-abjar salamun alaika alaika ya nabi-ellahe wa rabma-  
tullahe wa barakatahu minallahillazi la ilaha illa huallazi  
madani ilal Islame.'

'Amma Bado Faqad balaghani Kitabaka ya Rasoolallabe  
Fi Ma Zakarto Min Amre Isa Fa-wa-Rabbis samae wal  
Arde Anna Isa Ma yazeedo ala Zakarta Sna frooma.'

'Innabu Kama Qulta Wa Qad Arafna Ma Ba-asta b'hi  
Ilaina wa Qad Qarrabna-bna-Ammeka wa As-habahu t'a-  
Ash-hado annaka rasoolullahe sadiqam-musaddiqan wa  
Qad ba-yetaka wa bayetu-bna Ammeka wa aslamto ala  
yadaihe Lillahe rabbil Alemeena ba-asto ilaika bebni arha  
bnil-Ashama-bne-Abjara Fa-inni La Amleko Illa Nafsi wa  
In Sheto An Aatiyaka Fa alto ya Rasoolallabe Fa-inni  
Ashhado An Ma Taqoolo.'

'Was-Salaamo Alaika ya Rasoolallabe'.



'In the name of Allah, the Most Merciful Benevolent'.  
 'Before Muhammad, the Prophet of Allah (Sal'am)—from  
 Najjashi Asham Bin al-Jabr'.  
 'O' the Prophet of Allah be peace, Allah's Mercy and  
 Blessing upon you! the one who is worthy of worship  
 saving none else. And who has given me guidance of  
 Islam.'

'Now it is humbly submitted that your Holy Bid reached  
 me. Whatever you have already told about Isa—By Al-  
 mighty Allah is nothing more than that. His position is  
 exactly the same that you have told. We have learnt  
 your teachings—Your cousin and other Muslims are with  
 me here comfortably.'

'I solemnly affirm that you Apostle of Allah and truthful.  
 And you are exemplifier of the truthfulness of the righte-  
 ous ones. I pledge to you.'

'I have made solemn pledge to you at the hands of your  
 cousin and have pledged to remain obedient to Allah. I  
 am sending my son Arha to your Holy Presence I am  
 master of my own will alone. If it will be your will to  
 present myself to you I will do the same. Because I  
 believe that whatever you have told is truth. O' the Pro-  
 phet of Allah be peace of thee.'

#### LETTER TO KING OF BAHREIN

Manzar Bin Saavi was King of Bahrein and paid cess to  
 King of Persia. Ala Bin Alhazrami (radhiallahoh anho) went  
 to him as emissary with the letter of Holy Prophet (Sal'am).  
 He too embraced Islam. And majority of his subjects were  
 also converted.

In response of the letter he submitted that some of the  
 people have appreciated very much, the Islam. Some have  
 expressed their undesirability for acceptance of the religion.  
 While there are some who have opposed it. He wrote that  
 most of the people in his Kingdom are Jews or Majusi. What  
 do you suggest for them let that will be done in their  
 respect.

Holy Prophet (Sal'am) sent another letter to him as  
 rejoinder which contained as follows :

(1) وَمَنْ يَنْصَحْ إِنَّمَا يَنْصَحْ لِنَفْسِهِ  
 (2) وَمَنْ أَقَامَ عَلَى يَهُودِيَّةٍ أَوْ  
 (3) مَجُوسِيَّةٍ فَعَلَيْهِ الْجَزِيَّةُ.

1. Wa Manyan sab Innama yansaho Lenafsehi.
2. Wa Man Aqama ala yahoodyyatin Au Majoosyyatim Fa-  
 Alaihil Jizyato.

Whoever learns a moral does it for his own self.

Whoever wishes to stick to Jewish or Majusi religion he  
 would pay a cess forthwith.

#### LETTER TO JAIFAR AND ABD OF AMMAN

Umro Bin Aas (radhiallahoh anho) was sent as an emis-  
 sary with the letter to Amman.

According to Umro Bin Aas (radhiallahoh anho) when  
 he reached Amman, first met Abd. He was the chief and  
 graceful and courteous more than his brother. He told him  
 that he is an emissary of the Holy Prophet (Sal'am) and has  
 come to him and his brother.

Abd told that his brother is elder to him and he would  
 certainly take him to his brother but the purpose of the visit  
 should be disclosed to him first.

Umro Bin Aas (radhiallahoh anho) told him that he has  
 come with a message inviting towards Allah that is one and  
 has no partner and to bear witness that Muhammad (Sal'am)  
 is servant of Allah and His Apostle.

Abd then replied that Umro is the son of the chief of the  
 community. Tell me what your father had done because he  
 can be an instance for them. Umro Bin Aas (radhiallahoh  
 anho) told that his father had died and had not pledged the  
 Holy Prophet (Sal'am). Had he been converted to Islam and  
 solemnly affirmed the righteousness of the Holy Prophet



(Sal'am).

Then he told that he remained steady on the opinion of his father till Allah sent His Guidance.

Now Abd questioned as to when he had embraced Islam. Umro Bin Aas now related to him as to how he embraced Islam while in the court Najjashi and that the latter has also embraced Islam. He further told upon inquiry that the people of Habash continued Najjashi to be their King and themselves too were converted to Islam.

Even Bishops had done the same. Abd was very much surprized to hear all this and raised the point if Hercule's reaction whom Najjashi paid cess. Umro (radhiallahoh anho) told that he has informed Hercule not to pay any cess forthwith as he has become now a Muslim. It was highly surprizing when Abd was told that Hercule told his brother Hanaq that in case there were no considerations of public reaction he himself would have converted to Islam.

After this Abd inquired about what Islam asks to do and what does it forbid.

And he was told in detail the two sets of actions he was convinced and wishes that he and his brother are converted at hand of Holy Prophet (Sal'am).

#### UMRO BIN AAS (RADHIALLAHO ANHO) IN THE ROYAL COURT

Umro Bin Aas (radhiallahoh anho) stayed with Abd for several days and the latter used to report the King what he learnt from the former.

So one day Umro Bin Aas (radhiallahoh anho) was called in the court. He presented the letter to the King who read it himself and showed to his brother.

#### ACCEPTANCE OF ISLAM BY KING OF AMMAN

Next day was fixed for further talk.

During the period Umro (radhiallahoh anho) met Abd who told him that his brother will embrace Islam provided it does not harm their authority and domination.

The third day both the brothers were converted to Islam

and majority of the people also adopted their religion.

#### LETTER TO RULER OF DAMASCUS

Munzar Bin Haris Bin Abu Shamar was ruler of Damascus and Governor of Syria. Shuja Bin Waheb Al-asdi (radhiallahoh anho) was sent to him as an emissary with a letter. First he was very much reacted and threatened to attack Madina but later he extended normal courtesy to the emissary and paid due regards. This man did not accept Islam.

Hauza Bin Ali, ruler of Yamama was a Christian Suleet Bin Umro (radhiallahoh anho) had gone to him with the letter as emissary. He had put up a condition for becoming Muslim. And it was that if he is made ruler of the Islamic Domain to the extent of fifty percent then he will convert to Islam. After a few days he had died.

#### TO MACUCUS, THE KING OF ALEXANDRIA

Jareh Bin Mathew, tittle Macucus was the King of Alexandria and his religion was Christianity. Hatib Bin Abi Malbata (radhiallahoh anho) had gone to him as the emissary. Holy Prophet (Sal'am) had warned him in the letter that if he rejects the offer he will also be responsible for the sins of all the Egyptians who will be deprived from accepting Islam.

When Hatib (radhiallahoh anho) went to him and told him that Islam is easiest and natural religion. It's invitation has been extended to everyone. It is just like the same as Moses had given in the glad tiding of Jesus Christ, and Jesus Christ gave the glad tiding of the coming of Hazrat Muhammad Mustafa (Sal'am). Hence, it is just to extend invitation of Holy Quran to you in the manner you had extended invitation of Holy Bible to men of Torah.

He promised to further consider the matter and very respectably kept the letter of Holy Prophet (Sal'am) in an ivory box.

He sent many gifts to Holy Prophet (Sal'am) and wrote that he knows the Promised Prophet is still to come. Although he believed that he will be u in Syria.



One of his presents was Duldul, the famous mule.

#### HERCULE THE KING OF CONSTANTINOPLE

He was a Christian Wahib Bin Khalifa Alkalbi (radhiallaho anho) was sent as an emissary. He met the King in Baitul Muqaddis and was received at a court Reception. He inquired a lot about Holy Prophet (Sal'am). As he wanted to inquire further about him he asked to bring any body from Mecca in his court for further inquiry.

Perchance Abu Sufian had come to Syria alongwith certain traders from Mecca. He asked the traders to tell him then and there if Abu Sufian tells anything wrong.

Though Abu Sufian was an avowed enemy of Holy Prophet (Sal'am) but due to fear of King he was compelled to speak truth.

The King Hercule inquired personal particulars of the Prophet (Sal'am), his parentage, social status, his kindness to and liking for the poor, his righteousness and truthfulness etc. Abu Sufian also told upon inquiry that the Holy Prophet (Sal'am)'s teachings are to worship one God and do not worship anyone else nor assign any partner to Allah.

Hercule told him that these are exactly the signs of the Promised Prophet and if the answers of Abu Sufian are true one day he will be there in his place. He wishes to reach to him and serve him.

Afterwards the letter of Holy Prophet (Sal'am) was read out in the court. The men of courts were very much moved by it and Abu Sufian and his companions were turned out of the court. In the words of Abu Sufian it left a deep imprint on his heart of the greatness of Holy Prophet (Sal'am) and degradation of his ownself.

#### LETTER TO KHUSRO PARVEZ KISRA

He was an emperor who dominated the half of the eastern world from the soil of Persia. He was a Zuratist (worshipper of fire). Abdullah Bin Huzama was sent as an emissary.

The text of the letter was as follows :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى كِسْرَى عَظِيمِ فَارِسِ - سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى  
 وَأَمِنَ بِاللَّهِ وَرَسُولِهِ وَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا  
 عَبْدُهُ وَرَسُولُهُ أَمَا بَعْدُ فَادْعُوكَ بِدَعَايَةِ اللَّهِ فَإِنِّي أَنَا رَسُولُ اللَّهِ إِلَى النَّاسِ كَأَنَّهُ  
 لَا نَذْرَ مَنْ كَانَ حَيًّا وَيُحَقِّقُ الْقَوْلَ عَلَى الْكَافِرِينَ - فَأَسَلِمُ تَسْلِمًا فَإِنِ ابْتِئْتِ  
 فَإِنِ اسْمُ الْمَجُوسِ عَلَيْكَ :

'Bismillahir Rahmanir Raheem'

'Min Muhammadin Rasoolillahe ila kisra azeeme faras. Salamun ala manittaba al-huda wa Aamana billahe wa rasoolihi wa ashhado alla-ilaha illallaha wahdahu la shareeka labu wa anna Muhammadan abdohu wa Rasoolohu wa Adooka Be-dayatillahe Fa-inni ana Rasoolullahe Ilam-nase Kaffatan le-anzera Man kana hayyam-wa yahiq-qal Qaula Alal Kafeerena Fa-Aslim Tuslim Fa-in Abaita Fa-inna Ismal Majoose Alaika.'

"In the name of Allah, the Most Merciful, Benevolent — From Muhammad, Prophet of Allah to Kisra of the Faris (Persia) — Peace on him who takes to straight path and believes in Allah and His Prophet and bears the witness that there is none worthy of worship except Allah and Muhammad is His Servant and Apostle. I invite you towards the Message of Allah. And I am Allah's Prophet. I am sent for all the mankind so that all the living ones be informed of the fear of Allah tribulation. And those who are disbelievers suffer as per orders of Allah. Yourself embrace Islam. You will be safe, otherwise the sins of the worshippers of fire will be upon thy head."

Khusro was very much excited to look upon the letter and read it into pieces. He showed his anger that one from amongst his subjects dares to write his name before the name of the emperor.



Then he sent orders to his viceroy, Bazaan, at Yeman that Holy Prophet (Sal'am) be arrested and sent to him. Bazaan charged a military contingent under the command of Kharkhusro with a civil officer named Banwia. The latter was ordered to go through an observance of the Prophet (Sal'am) and take him to Kisra. When this contingent reached Taif local people were glad to surmise that this will cause down fall of Muhammad (Sal'am).

When Bazaan reached Madina and met Holy Prophet (Sal'am) was told to see him next day. On that day Holy Prophet (Sal'am) told him that last night their Emperor has been killed by his son and replaced by Shervi—Go and inquire. The officer returned to Yeman where the information was confirmed. Later on Bazaan made full investigation about Holy Prophet (Sal'am) and accepted Islam. Most of the courtiers and the subject were also converted.

The emissary when returned and reported to Holy Prophet (Sal'am) that the letter has been rent into pieces of Kisra he told that he has annihilated his Empire.

Having in view the words of Holy Prophet (Sal'am) just imagine that Kisra's empire vanished soon after like anything and left its no trace on the political map of the Middle-east.

Acceptance of Islam by rulers of certain countries.

There were several ruler of their respected countries who embraced Islam at hand of the Preachers of Islam sent by Holy Prophet (Sal'am).

1. Shamama (radhiallahoh anho) of Najd embraced Islam in the 6th year of Hijra.

2. Jabla (radhiallahoh anho), the ruler of the famous Arab State of Ghissan accepted Islam in the 7th year of Hijra.

3. Farda Bin Umro Khizai (radhiallahoh anho) Governor of Syria appointed by Kaiser—When he accepted Islam he was called by Kaiser to Rome and pressed to give-up Islam. On his refusal he was detained and murdered.

4. Kedar (radhiallahoh anho) the ruler of Romatul Jandal accepted Islam in the 9th year of Hijra.

5. Zil Kala A. Hameeri (radhiallahoh anho) accepted Islam in the same year. He was King of Hameer clan and ruled over parts of Yeman and Taif. He used to get himself called 'god' and compelled people even to prostrate him.

When he was converted he set free 18 thousand slaves in a single day. During the regime of Hazrat Umar (radhiallahoh anho) he was intending to forsake his Kingdom. Later part of his life has been quite saintly and restrained.



## Chapter-XX

### DEPUTATIONS

The popularity and impact of preaching of Islam during the days of Holy Prophet (Sal'am) can well be judged by the fact that deputations from far off places used to come to him very frequently. This feature in itself was a very impressive and effective means of attraction for the outer world and helped a lot in spreading Islam. It points to the success of general preaching line taken up by the Prophet (Sal'am).

The deputation of different tribes from far off corners of Arabian Peninsula purely to seek guidance are the following :

Dose-- Sada — Saqeef, Abdul Qais, Bani Hanifa, Taye, Asharmain, Azud, Farda Jazami, Humdan, Tariq Bin Abdullah Ratjeeb, Bani Saad Nadeem, Banu Asad, Bahra, Azra, Kholan, Muharib, Ghassan, Bani Alharis, Bani Aish, Ghamid, Bani Fuzara, Sullaman, Bukhran, Nukha.'

#### DEPUTATION OF DOSE

As it has already been mentioned in the very beginning that Tufail Bin Umro Dose (radhiallahohi anho) had accepted Islam at an early date. When he prepared to go home he requested Holy Prophet (Sal'am) that he intends to return his home and seeks conversion of those people to Islam. Therefore Holy Prophet (Sal'am) should pray for success. He prayed to that effect.

When he reached home his aged father met him and

when he was preached he agreed to be converted. Tufail's wife also accepted Islam.

He preached to the common people then. Many were converted. But he noted that being addicted to women they are distracted as Islam does not allow voluptuousness and fornication so he came back to Holy Prophet (Sal'am) and reported him the tendency, again requesting for prayer which was granted. Holy Prophet (Sal'am) prayed in the following words :

'Allahumma ahad dosa'

'O' Allah ! show the right path to the people of Dose'

He then asked him to return and proceed. He advised him to call the people towards the religion of Allah—Behave them politely and courteously. Tufail made good progress in preaching.

He again came in 5th year of Hijra with the people of 80 families of Dose who had accepted Islam. When he learnt that Prophet (Sal'am) has gone to Khyber went straight to that place and met him there. Negro converts with Jafar Tayar (radhiallahohi anho) had also reached Khyber to meet Holy Prophet (Sal'am).

It was also of good impact upon the Jews of Khyber.

#### DEPUTATION OF SADA

This deputation came to meet Holy Prophet (Sal'am) in the 8th year of Hijra. First, the leader of the deputation Ziad Bin Haris (radhiallahohi anho) had come single. Then brought 15 men of status from amongst Sadais. Saad Bin Abada (radhiallahohi anho) was deputed to look after this deputation. When they returned fully convinced they preached Islam to their community and it spread throughout their clan.

Ziad reported to Holy Prophet (Sal'am) that there is only one well in their area which gives enough water in winter season but dries up during summer. Therefore, the people are dispersed during the latter season. Beside this being newly convert they require much attention for proper education of Islam. Therefore pray Allah in that respect.



Holy Prophet (Sal'am) asked him to bring seven grains of stone and return the same after taking and keeping it for a while in his own hand. He told him to throw grains one after another in the well and each time recite 'Allah'. Ziad (radhiallaho anho) says that after this the water of the well has enhanced immeasurably.

#### DEPUTATION OF SAQEEF

The first person to acquire Islamic education from Holy Prophet (Sal'am) was Urwa Bin Masood Saqfi (radhiallaho anho). He was chief of the community and had come to Holy Prophet (Sal'am) to plead for Pagans of Mecca on eve of Battle of Hadeeba. Then after Hauzan and Saqeef expeditions was guided by Allah and came again to meet the Holy Prophet (Sal'am) in Madina and accepted Islam. At that time he had 10 wives. He was advised to keep only 4 and divorce the rest which he did accordingly.

Now when he had acquired sufficient knowledge of Islamic doctrine he submitted to Holy Prophet (Sal'am) for permission to go to his native place and preach religion amongst the people of that community as he was very much popular there and was loved by them.

Holy Prophet (Sal'am) told Urwa (radhiallaho anho) that his community will not follow him and murder him. So exactly, one day while he was offering Salat on the roof top of his house a Saqfi aimed at him and shot him dead by an arrow.

But his labour was not lost. Just few days later the community selected some of its chiefs and sent them to Holy Prophet (Sal'am) to acquire Islamic knowledge.

This deputation came in 9th year of Hijra under the leadership of Abd Yaleel. It was the same person whom Holy Prophet (Sal'am) had gone to preach on Mount Taif (10th year of Prophethood) and was subjected to violence and rioting at his instance.

It may be reminded that while he was bleeding profusely by the injurious received of stonepelting, although asked to

lay a curse on those people, he had refused saying that if not the present generation, their posterities may embrace Islam if Allah wills.

Now when these people of Taif came to meet him Mugheera Bin Shaaba (radhiallaho anho) sought Prophet (Sal'am)'s permission saying that these Saqfis belong to his community whether he should play host for them.

Holy Prophet (Sal'am) replied :

**'La amnaka an takram Qaumak'.**

"I do not prohibit you—Respect your community"

But make them stay in such a place where they hear the voice of Quran clearly.

Thus their tents were raised in the open yard of the Mosque. So that they hear the voice of Quran and so the people offering Salat. They were certainly affected to the considerable extent. They pledged at hand of Holy Prophet (Sal'am). Earlier to this they had sought exemption from Salat which was not allowed. Later they sought exemption from Jihad and Zakat which was allowed. Holy Prophet (Sal'am) held the view that these two things they will themselves do in due course.

Abd Yalal, the chief of them discussed with the Holy Prophet (Sal'am) on different topics which are as follow :

#### FORNICATION, A SIN

Abd Yaleel argued that those people who go to far off places and remain out of their home for longer period how they can go without fornication. Holy Prophet (Sal'am) told him that Quran does not allow fornication. It is a sin. He recited an Ayat which meant. 'Donot go near fornication it is impudent and a bad practice.

لَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا - (بقره، آیت ۱۷)

**'La Taqrabooz-zina Innahu Kana Faheshatanw-wa Sa-a Sabeela.'**



### RECEIVING INTEREST STRICTLY FORBIDDEN (HARAM)

Holy Prophet (Sal'am) told Abd Yaleel that the Principal money advanced to anyone can be taken back without any interest. As Allah ordains thus !

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا (بقره ۲۷۴)

'Ya Ayyuhallazeena Aamnuttaqullah wa zaroo Ma Baqya Minar Riba'.

"O' ye believers fear Allah ! and whatever has remained (as balance) of the interest —Leave that too".

### WINE IS PROHIBITED

When the opinion of Holy Prophet (Sal'am) was sought on use of wine on plea that they are so accustomed to this that they cannot go without it they were told that Allah has forbidden it. Hence it is prohibited in Islam. As Allah has said it :

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ  
رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُواهُ لَعَلَّكُمْ تَفْلِحُونَ (مائده ۱۳۴)

'Ya Ayyuhallazeena Aamanoo Innamal Khamro wal Maisero wal ansabo wal azlamo Rijsum. Min amalish Shaitaane Fajtanebooho La-Allakum Tufflehoon.'

"O' believers wine, gambling, baiting and speculation are unholy and dirty acts of Satan —Refrain from them so that you prosper."

Next day he again came to Holy Prophet (Sal'am) and asked the goddess which they worshipped. Holy Prophet (Sal'am) told them to throw it away.

The members of deputation immediately whispered and said lest Rabba (the goddess) knew about it she would destroy us all.

Umar Bin Khattab (radhiiallaho anho) could not keep silence and spoke to Abd Yaleel—Alas Yaleel you do not understand the fact that it is just a piece of stone.

Abd Yaleel asked Holy Prophet (Sal'am) to throw the goddess by their own hands because they won't under any circumstances. Holy Prophet (Sal'am) told them that a man will be sent for the purpose. Yaleel told that the person should not go with them but separately and after they have already left.

They were converted to Islam and before leaving for home they requested Holy Prophet (Sal'am) to appoint an Imam for them. Usman Bin Abulaas (radhiiallaho anho) who was from amongst them and had learnt Holy Quran in secrecy with Prophet (Sal'am) and Abu Bakr Siddique (radhiiallaho anho).

The members of the deputation decided in the way not to disclose about conversion to any body else at random.

So when they reached told everything in as if in an objectionable manner. When they heard that wine, interest, worship of Rabba (goddess) is prohibited they bid not to embrace Islam. Then they were asked by the chiefs to prepare for war. There they realized their weak position and said it is very difficult to go at war with them. Hence, we should accept what Muhammad (Sal'am) asks us to do.

Later they were told actually what they had done. They were all converted. And when the special batch sent for removal of idols reached all men and women turned upto witness the scene.

Mugheera Bin Shaaba (radhiiallaho anho) and other Muslims removed of idols and dug-up the temple. Thereafter, the Islam was assumed superior to their previous religion.

### DEPUTATION OF ABDUL QAIS

Holy Prophet (Sal'am) welcomed the deputation of Abdul Qais. They were told to do four things, viz. :

1. Believing in one Allah which means to bear witness of



### RECEIVING INTEREST STRICTLY FORBIDDEN (HARAM)

Holy Prophet (Sal'am) told Abd Yaleel that the Principal money advanced to anyone can be taken back without any interest. As Allah ordains thus !

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنِّي أَنذَرُكُمْ

'Ya Ayyuhallazeena Aamnuttaqullaha wa zaroo Ma Baqya Minar Riba'.

"O' ye believers fear Allah ! and whatever has remained (as balance) of the interest—Leave that too".

### WINE IS PROHIBITED

When the opinion of Holy Prophet (Sal'am) was sought on use of wine on plea that they are so accustomed to this that they cannot go with out it they were told that Allah has forbidden it. Hence it is prohibited in Islam. As Allah has said it :

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ  
رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُواهُ لَعَلَّكُمْ تَفْلِحُونَ (مائدة ١١٤)

'Ya Ayyuhallazeena Aamanoo Innamal Khamro wal Maisero wal ansabo wal azlamo Rijsum. Min amalish Shaitaane Fajtaneboho La-Allakum Tufflehoon.'

"O' believers wine, gambling, baiting and speculation are unholy and dirty acts of Satan—Refrain from them so that you prosper."

Next day he again came to Holy Prophet (Sal'am) and asked the goddess which they worshipped. Holy Prophet (Sal'am) told them to throw it away.

The members of deputation immediately whispered and said lest Rabba (the goddess) knew about it she would destroy us all.

Umar Bin Khattab (radhiallahoh anho) could not keep silence and spoke to Abd Yaleel—Alas Yaleel you do not understand the fact that it is just a piece of stone.

Abd Yaleel asked Holy Prophet (Sal'am) to throw the goddess by their own hands because they won't under any circumstances. Holy Prophet (Sal'am) told them that a man will be sent for the purpose. Yaleel told that the person should not go with them but separately and after they have already left.

They were converted to Islam and before leaving for home they requested Holy Prophet (Sal'am) to appoint an Imam for them. Usman Bin Abulaas (radhiallahoh anho) who was from amongst them and had learnt Holy Quran in secrecy with Prophet (Sal'am) and Abu Bakr Siddique (radhiallahoh anho).

The members of the deputation decided in the way not to disclose about conversion to any body else at random.

So when they reached told everything in as if in an objectionable manner. When they heard that wine, interest, worship of Rabba (goddess) is prohibited they bid not to embrace Islam. Then they were asked by the chiefs to prepare for war. There they realized their weak position and said it is very difficult to go at war with them. Hence, we should accept what Muhammad (Sal'am) asks us to do.

Later they were told actually what they had done. They were all converted. And when the special batch sent for removal of idols reached all men and women turned upto witness the scene.

Mugheera Bin Shaaba (radhiallahoh anho) and other Muslims removed of idols and dug-up the temple. Thereafter, the Islam was assumed superior to their previous religion.

### DEPUTATION OF ABDUL QAIS

Holy Prophet (Sal'am) welcomed the deputation of Abdul Qais. They were told to do four things, viz. :

1. Believing in one Allah which means to bear witness of



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ -

'La Ilaha illallah Muhammadur Rassulullah.'

2. Salat.
3. Zakat.
4. Saum (Ramadhan fasts) and charity from the booty.

There were certain Christians also with the deputation. Jarood Bin Alula and other Christians were converted to Islam.

#### DEPUTATION OF BANI HANIFA

Samama Bin Assal had been active in that area in preaching of Islam. Hence the members of the delegation were converted after reaching to Holy Prophet (Sal'am). With this deputation was also another person named Sailma who was a pretender. He claimed himself to be a Prophet and recognized Holy Prophet (Sal'am) as Prophet also. He had desired to be recognized successor of Prophet (Sal'am).

There has also been correspondence between Holy Prophet (Sal'am) and Sailma. Holy Prophet (Sal'am) had sent reply of a letter of the pretender with Khabeeb Bin Zaid Bin Asim (radhiallah anho). Pretender had cut both of his forearms.

#### DEPUTATION OF TAYE

The leader of the deputation of the Taya clans was Zaid al-Khail the chief of them. When he came to Holy Prophet (Sal'am) he was convinced after just an informed chat with him and all of the members were converted to Islam. Holy Prophet (Sal'am) had remarked that Zaid al-Khail is exception to all of them who were praised before him. He was exactly more than what was talked of while others were not found upto the mark they were praised.

Zaid al-Khail's name then was changed to Zaid al-Khair.

#### DEPUTATION OF ASHARAIN

Asharain tribals are Yemenite. When their deputation

was entering the premises Holy Prophet (Sal'am) had remarked—People of Yemen have come whose hearts very soft and weak. Yemenites are the people of belief and prudence—The men possessing goats are 'men of pride' while those possessing camels are arrogant and they live towards the east. When they entered Madina they were reciting :

'Ghadan Nulaqil Ahabbahu'

'Muhammadan wa Hizbahu'

"Tomorrow we will meet Muhammad (Sal'am) and his Companions".

#### DEPUTATION OF AZUD

It consisted of 7 members when they met him he was very much pleased by their manners. When he asked their identity they told that they are momins (believers) and possess 15 maxims in their practice. Five are concerned with faith, five with practice that were advised by the men sent by him and the rest five are those which were already in their practice even before.

The first five advised by the preachers are :

Believe in Allah, Believe in angels, Believe in Allah's Books, Believe in Prophets (alaihimissalam) and Believe in revival after death.

The five to be practised are :

'Lailaha illallah' — Five time Salat—Zakat—Roza in Ramadhan—Haj performance (subject to capability).

The five which were know before hand :

Be thankful to Allah in affluence—Be contented in distress Be pleased in Allah's wil!—Be on righteousness in course of tests - Do not nunimize enemies.

Holy Prophet (Sal'am) remarked those who advised you to do as such were learned and wise people and it goes to show that they had the prudence of the Prophets (alaihimissalam).

Now note five thing more so that the number of twenty is completed' he further told :



- (a) Do not store that is not to be eaten.
- (b) Do not construct the house that is not to be lived in.
- (c) Do not complete in the things you are to leave tomorrow.
- (d) Fear of Allah whom we have to return.
- (e) Have a liking for the things that will help you in the Hereafter.

These people acted upon the advice of Holy Prophet (Sal'am).

#### EMISSARY OF FARDA BIN UMRO AL-JEZAMI

The western part of Arabia was under domination of constantinople State (Qustun tunia) and under the Governorship of Farda Bin Umro. It's capital was Maan-Adjoining Palestinien territory was also under him.

When he received a letter from Holy Prophet (Sal'am) extending invitation to accept Islam he accepted it and sent as gift a white costher mule to the Prophet (Sal'am).

King of Qurtun tunia (constantinople) pressed him to desert Islam and on his refusal was imprisoned. Later he was hanged in the then city of Palestine near 'Ufra tank.'

Al-Ahlo Ata Salman Be-anna Khaleellaha  
Ata Ma-in Afrafoona Ahadur Rawahela  
Ala Naqatin Lam Yazrabil Fahlo Ummaha  
Mushzabatabu Afrafuha Bil Muta-ajjale

#### DEPUTATION OF HUMDAN

This tribe was settled in Yemen. Khalid Bin Waleed (radhiallaho anho) was sent for preaching in that area. He spent much time there but there were no conversions. Later Hazrat Ali Murtaza (radhiallaho anho) was sent there for preaching of Islam. The entire tribe was converted to Islam within a single day. Hearing the news, Prophet (Sal'am) had prostrated and prayed for peace and safety of Humdani people.

The deputation consisted of those persons who had pledged at the hand of Hazrat Ali (radhiallaho anho).

النَّبِيُّ جَاوَزَ سَوَادَ الرَّيْفِ فِي هَبَوَاتِ الْقَصِيفِ وَالْغَرِيفِ  
مُعْظَمَاتٍ بِحَبَالِ اللَّيْفِ

#### DEPUTATION OF FARIQ BIN ABDULLAH

It is the statement of Fariq Bin Abdullah that he was standing at 'Sauq-ul majaz' of Mecca and saw a man preaching to the people :

يَا أَيُّهَا النَّاسُ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَقْلِحُوا

recite 'Lailaha illallah' for your salvation followed by a man throwing stones at him and saying :

يَا أَيُّهَا النَّاسُ لَا تُصَدِّقُوا قَوْلَ فَرَاتِ كَذَّابٌ

'Ya Ayyuhannaso La Tusaddeqooho Fa-innaha kazzabo.'

"People, he is a liar. I have inquired who are they."

When inquired was told that they belonged to Bani Hashim. The nephew claims to be Apostle of Allah and his uncle is Abdul Azza (Abu Lahab).

Then after a lapse of many years when Fariq alongwith others entered into Madina for certain purchases a person came and inquired of thus purpose. Taking full account of their desirable deal he took the dates of the deal plus the dates for their catering. When they entered the city they found the same person delivering Sermon from the pulpit. He was saying :

تَصَدَّقُوا - فَإِنَّ الصَّدَقَةَ خَيْرٌ لَكُمْ مِنَ الْيَدِ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى  
أُمَّكَ وَأَبَاكَ وَأَخْتِكَ وَأَخَاكَ وَأَدْنَاكَ وَأَدْنَاكَ -

'Tasaddaqoo Fa-innas Sadaqata Khairul Lakum Al-yadul Ulya Khairum-minal yadis Sufila Ummaka wa Abaka wa



**Ukhtaka wa Akhaka wa Adnaka Wa Adnaka.'**

"People ! give away—charity is better for you. Upper hand is better than lower one, (Give it) to your mother father, sister, brother, near relatives and then others."

#### DEPUTATION OF NAJEEB

A deputation of 13 persons came to Holy Prophet (Sal'am) with Zakat. They were told to take it back for distribution among needy persons of the Najeeb tribe. They submitted that it is the balance after such distribution.

Hazrat Abu Bakr (radhiallaho anho) remarked that no other deputation was better than that.

These persons were very much interested in learning Holy Quran and Sunnah and for that reason Holy Prophet (Sal'am) had entrusted their lookafter to Bilal (radhiallaho anho).

Suddenly they grew restless to take leave for home when inquired it was told that they want to impart the community what the learnt here at the earliest.

There was another man with them who told Holy Prophet (Sal'am) to pray for securing Allah's Forgiveness, His Benevolence and large heartedness for him which was conceded.

When in the 10th year of Hijra Holy Prophet (Sal'am) performed Haj the same people met and upon inquiry told that the man who had requested for special prayer has actually turned as such by grace of Allah.

#### DEPUTATION OF BANI SAADNADEEM

This tribe was a sect of Quza'a. When they reached the Mosque of Prophet (Sal'am) they saw him leading a funeral prayer. They decided not to participate in any thing before seeing Prophet (Sal'am).

After the prayer Prophet (Sal'am) inquired them whether they were Muslims. When they told they were it was questioned as to why they did not participate in the prayer for their brother.

They told that they understood the position that they

are not authorized to perform any thing before pledging at the hand of Prophet (Sal'am). They were told that the very moment they had accepted Islam they had become Muslim.

In the meanwhile the Muslim whom they had left behind to lookafter their conveyance also came in. They told that the person being younger is much to serve them. Holy Prophet (Sal'am) prayed for him and he became the Imam of the community and best scholar of the Holy Quran. When the deputation reached home Islam spread throughout the tribe.

#### DEPUTATION OF BANI ASAD

They were 10 persons included Walesa Bin Maabid and Talha Bin Khawailad. Holy Prophet (Sal'am) was midst Companions inside the Mosque when one of them told addressing him—We bear witness that Allah is one, without any partner and you are His servant and Apostle. See that we have ourselves come here. You had not sent anyone to us. On this occasion the following Ayat was revealed :

يَمْتُونُ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْتُونُوا عَلَيَّ إِسْلَامَكُمْ بِلِ اللَّهِ يَمِينٌ عَلَيْكُمْ  
أَنْ هَدَيْتُمْ لِلَّيِّمَانَ أَنْ كُنْتُمْ صَادِقِينَ هُ (حجرات ٢٤)

'Yamunnoona alaika an aslamoo Qul-la tamannoo alaiya Islamakum Balillaho yamunno alaikum an Hadakum Lil-Imane In Kuntum Sadeqeena.'

"These people put an obligation upon you that they have accepted Islam --Tell (them) not to put obligation of (accepting) Islam on me. But Allah puts obligation upon you that he gave you guidance toward Islam --if you are even true to your claim."

Then they sought clarification regarding taking omen from the noise of animals, Holy Prophet (Sal'am) forbade into.

When they asked about astronomy it was told that it is a science which was taught by a Prophet (alaihissalam) to the



people And if any body acquires it with competence it is undoubtedly a great learning.

#### BHURRA DEPUTATION

When they came to Madina, stayed in front of Muqdad (radhiallaho anho)'s house. He entertained them with refreshment. They were served with Haish—a preparation of fried grain flour, dates and Ghee. A little was also sent for Holy Prophet (Sal'am). He took a very little from it and returned the dish. Now Muqdad used to put the same dish before their guests both the times. It had grown more tasty and never ended.

Since it was the luxury dish for the guests they asked that they had heard about the common meal of the Madina people being flour of the fried barley grain. While they are being served with Haish which is costlier meal.

They were told that it is due to Holy Prophet (Sal'am)'s blessing to that effect.

They all refreshed their faith saying undoubtedly he is Prophet of Allah.

They stayed for some time in Madina and after learning Quran went back.

#### DEPUTATION OF AZRA

This deputation had come in the month of Safar, 9th year of Hijra. There were 19 persons in it, including Humza Bin Noman. When asked about their identity they told that they are Bani Azra and brothers of Qassi from maternal side. They had turned out Khiza'a and Bani Bakr from Mecca and supported Qassi—As such they are near to him.

Holy Prophet (Sal'am) welcomed them and gave the glad tiding that Syria is going to be conquered very shortly and Hercule will run away from their area.

Then he forbade them from going to magicians or conjurers and should stop forthwith all the sacrifices they had been making hitherto, saying only on occasion of Idul Zuha

#### DEPUTATION OF KHULAN

These were ten persons and had come in the month of Shaaban, the 10th year of Hijra. They submitted that they have come as representatives of the backward sections of their community. They have faith on Allah and His Prophet (Sal'am) and solemnly affirm that it is the grace of Allah and His Apostle that they have come to see here. Holy Prophet (Sal'am) recited the following :

مَنْ زَارَنِي بِالْمَدِينَةِ كَانَ فِي جَوَارِي يَوْمِ الْقِيَامَةِ -

'Man Zarani Bil Madeenate kana Fi Jawari yaumal Qiya-mate.'

Whoever has come to see me in Madina he will be my neighbour on the Day of Judgment.

Later he inquired about 'Ammanas' their community's idol of worship. The deputations replied that their hearts have been changed now and only the aged women and men worship them. But they intend to throw it away after returning home.

When asked for it by Holy Prophet (Sal'am) they told incident of one day. Hundred male cows were collected to offer sacrifice on 'Ammanas' and all were slaughtered same day and were left for beasts, although men needed meat and animals both at that time.

They also told that a portion from the cattle and agriculture is taken out in the name of Ammeanas'.

Holy Prophet (Sal'am) advised them in the following respects :

1. Fulfilment of agreement.
2. Return of the deposits for custody.
3. Best treatment with the neighbours.
4. Not to oppress any body because it will be in the form of darkness on the day of Judgment.

#### DEPUTATION OF MAHARIB

They were 10 persons who had come as representatives



of their community in 10th year of the Hijra. Bilal (radhi-llaho anho) was deputed to look after them. Oneday the intervening period between Zuhar and Asr was devoted to them.

There was a person amongst them whom Holy Prophet (Sal'am) gazed again and again. Then inquired where he has seen them before this. The man told that in Bazar Akaz while Prophet (Sal'am) was preaching among the people he had become hostile and spoke harsh. But at length he has been guided towards Islam. He sought prayer for previous sins and Prophet (Sal'am) told him that Islam rabs off previ-ous sins.

#### DEPUTATION OF GHASSAN (10 HIJRA)

Three men of Ghassan clan had come to Holy Prophet (Sal'am) in the 10th year of Hijra and had returned to their place after accepting Islam. They had sought permission to preach Islam in their community. It seems that they could not make any head way. When Abu Ubaida Bin Al-Jerrah (radhi-llaho anho) conquered Syria one of them was alive and two had died.

#### DEPUTATION OF BANI AL-HARIS

This deputation had come in the month of Shawwal, 10th year of Hijra. Khalid Bin Waleed (radhi-llaho anho) was deputed in that place for preaching of Islam. Some men had embraced Islam. Khalid Bin Waleed (radhi-llaho anho) sent information through them and stayed behind for their edu-cation and training.

In the meanwhile Holy Prophet (Sal'am) recalled him, asking to bring with him prominent persons. The same depu-tation included Qais Bin Al-haseen and Abdullah Bin Tarad.

Holy Prophet (Sal'am) inquired the reason for always emerging victorious in war against any tribe during this era of darkness.

They told that they never committed aggression or inva-ded other territory. Secondly, the never dissuaded once they

are in the battlefield. Thirdly, they were not oppressors and never initiated and clash. Holy Prophet (Sal'am) agreed to the reasons. They had come 4 months before passing away of Holy Prophet (Sal'am).

#### DEPUTATION OF BANI AISH

They had come to the Holy Prophet (Sal'am) after accepting Islam and reported that the preachers of Islam have said :

لَا إِسْلَامَ لِمَنْ لَا هِجْرَةَ لَهُ.

'La Islama Le-man La Hijrata Lahu.'

We have got wealth and cattle both—on which we have been dwelling for our lives. If without Hijrat (migration) our Islam is not perfected what to do of this wealth and what purpose will the cattle serve. It is better than to dispose them off and come to you.

Holy Prophet (Sal'am) replied—

اتَّقُوا اللَّهَ حَيْثُ كُنْتُمْ فَلَنْ يَلْتَمَّ مِنْ أَعْمَالِكُمْ شَيْءٌ.

'Ittaqullaha Haiso Kuntum Fa-Lany-yalitkum Min Aama-alekum Shaian.'

wherever you are settled now remain there as you are and do action for pleasure of Allah.

It points out that it is not advisable to concentrate in one place that is central but they should spread as much as they can.

#### GHAMIDI DEPUTATION

This deputation consisted of ten persons and had come in the year 10 Hijra. When they reached Madina they halted out the city and leaving a boy behind to lookafter their belongings came to Holy Prophet (Sal'am). He asked then whom they had left to lookafter their belonging. When they



said that a young boy was left then they were told that he had slept and someone committed theft. But the boy had got up and chased the thief to recover the same. Now every thing is safe.

When they reached back they found the same thing. These persons were converted to Islam. Abi Bin Kaab was nominated to educate them and after learning Holy Quran and other Islamic practices they returned home.

#### DEPUTATION OF BANI FAZARA

After return of Holy Prophet (Sal'am) from Batuk a deputation of Bani Fazara saw him. It consisted of 15 persons. They had pledged to Islam and were there to seek Prophet (Sal'am)'s prayer for rain and dispersal of famine spell.

Holy Prophet (Sal'am) prayed for them as such immediate rain and beneficial for the community without causing any harm.

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَأَنْشُرْ رَحْمَتَكَ وَأَحْيِ بِلَادَكَ الْمَيِّتَةَ -  
اللَّهُمَّ اسْقِنَا غَيْثًا مَغْبِيثًا مُرِيحًا طَبَقًا وَاسْعًا عَاجِلًا غَيْرَ آجِلٍ، نَافِعًا غَيْرَ ضَارٍّ -  
اللَّهُمَّ سُقِّيَا رَحْمَةً لَا تُسْقِيَا عَذَابًا وَلَا هَدْمًا وَلَا غَرَقًا وَلَا مَحْقًا -  
اللَّهُمَّ اسْقِنَا الْغَيْثَ وَالنُّصْرَةَ عَلَى الْأَعْدَاءِ -

'Allahumma Isqe Ibaadaka wa Baha-emaka wanshur Rahmataka wa Ah-e-Biladaka Mayyata Allahumma Asq-ena Ghaisan Mugheesan Mareejan Tabagan Wase-an A-ajelan Ghaira Aajalin Nafean Ghaira Darrin Allahumma isqina Rahmatan La Tasqena Azaban wa La Hadama wa La Gharaqa wa La Mahaqa Allahumma Isqenal Ghaisa wan surna Alal Aadal.'

#### DEPUTATION OF SULAMAN

This had come in Shawwal, 10 Hijra and consisted of 17 persons including Habeeb Bin Umro. They questioned about

the virtuous most act over all and were told that it is Salat.

Then they requested for pray to rain in their area. Holy Prophet (Sal'am) prayed for them Verbally :

اللَّهُمَّ اسْقِهِمُ الْغَيْثَ فِي دَارِهِمْ،

'Allahumma Isqe-him-ul Ghaisa Fi Darehim.'

Then they asked to raise hands and pray further. He smiled and did accordingly. On their return they learnt that it had rained sufficiently the very moment prayer was made by the Holy Prophet (Sal'am).

#### DEPUTATION OF NAJRAN

The record under the subject shows that two deputation of the Christians of Najran had come to Holy Prophet (Sal'am).

Reported by Abu Abdullah Hakim Holy Prophet (Sal'am) had extended invitation to the Christians of Najran and Asqaf had read it. He had trembled with awe and called immediately Sharjeel Bin Widaa.

He was a man of Humdan tribe and no important work was done without his opinion and advice by any Bishop or others.

When Asqaf passed on this letter to him and he had read it Sharjeel told Allah had promised Ibrahim (alaihissalam) for Apostleship in the Ismaelites. So that promised Prophet might have come.

But what can he say into this matter as it is just a religious matter and not any worldly affair. Asqaf then asked him to sit down and called another person named Abdullah Bin Sharjeel who belonged to Hameer, then to Jabbar Bin Qais. All of them repeated the same reply. Then he ordered to ring the bell of the Church and hang the curtain as it was their custom to call people to decide crucial problems.

When the people of 73 villages connected with it (all Christians) had gathered the letter was read out to them.



After discussions it was decided that Sharjeel, Abdullah and Jabbar go to Holy Prophet (Sal'am) and report. They stayed in Madina for several days and talked about the personality of Jesus Christ (Isa alaihissalam).

On that eve following Ayat was revealed :

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ  
كُنْ فَيَكُونُ ۝ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُسْتَرِبِّينَ ۝ فَمَنْ حَاجَكَ  
فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَابْنَاءَكُمْ  
وَأَنسَاءَنَا وَأَنسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ  
اللَّهِ عَلَى الْكَاذِبِينَ ۝ (آل عمران ع ٥٠) .. ..

'Inna Masala Isa Indallahe Ka-masale Aadama Khala-  
qaha min Turabin summa Qala lahu kun Fa-yakoono. Al-  
haqqo Mir-Rabbeka Fa-la takum minal mumtareen Fa-  
man Hajjaka Feehe min Baade Ma Ja-aka minal Ilme  
Faqul Ta-aalau Nad-ao Abna-ana wa abna-akum wa Nisa-  
ana wa Nisa-akum wa anfusana wa anfusakum summa  
Nabtahil Fa-najal La-natallahe Alal-kazebeena.'

"The example of Isa is like that of Adam before Allah—Allah made him with earth. Then ordained him O man get thee to life—and he got alive. The truth on part of thy Fosterer is to this much alone. Now you don't go in detail—And whoever quarrels you about this knowledge tell him that you are calling to your children and let them call theirs. In the same manner your women and their women, we ourselves and they assemble and concentrate to Allah—And lay curse of Allah on the liar."

When these Ayat were revealed Holy Prophet (Sal'am) called Hazrat Hasan, Hazrat Husain (radhiallaho anhum) and Fatima Zahra (radhiallaho anha). The latter had stayed behind the back of her father.

The Christians had a separate talk. Sharjeel told his companions that it is very difficult to form any opinion about this person (Holy Prophet Sal'am). That is why they were sent by the entire people of the valley.

Then he told that further—if this personal is a King even then it will be inadvisable to have a debate with him because we shall single out from the entire Arabia. And if he is a Prophet sent (by Allah) it will not advisable for us lest it causes his curse which will certainly destroy us. Therefore it is better to submit him and also let the amount of cess be fixed by him. It will be advantageous as the person is very kind hearted and courteous.

Next day the amount of cess was fixed and an agreement was signed.

The Para of the agreement is important to be considered from the point of view of protection accorded to Christian by virtue of it.

لِنَجْرَانَ جَوَارِ اللَّهِ وَذِمَّةَ مُحَمَّدٍ النَّبِيِّ عَلَىٰ أَنْفُسِهِمْ وَمِلَّتِهِمْ وَأَرْضِهِمْ  
وَأَمْوَالِهِمْ وَغَايِبِهِمْ وَشَاهِدِهِمْ وَعَشِيرَتِهِمْ وَتَبَعِهِمْ وَأَنْ لَا يُغَيَّرَ  
مَا كَانَ أَوْلَىٰ عَلَيْهِ وَلَا يُغَيَّرَ حَقٌّ مِنْ حَقِّهِمْ وَلَا مِلَّتُهُمْ وَلَا يُغَيَّرَ  
كُلُّ مَا نَحْتَأُ أَيْدِيهِمْ مِنْ قَلِيلٍ أَوْ كَثِيرٍ. وَلَيْسَ عَلَيْهِمْ رِيْبَةٌ وَلَا دَمٌ جَاهِلِيَّةٍ  
وَلَا يُحْشَرُونَ وَلَا يُعْشَرُونَ وَلَا يُبْطَأُ أَرْضَهُمُ الْجَيْشُ النَّبِيُّ ۝

'Najran Jawar allah wazimmata Muhammadan nabi ala  
an fusa hum wa millatahum wa ardahum wa amwalahum  
Waghaibahum wa Shahidahum wa asheeratahum wataba-  
hum wa-anl la Yagheero Wa-lama Kanoo alaihe wala ya  
ghaire huq min haqooqahum wala millatahum wala ya  
ghaire Kalmatahat aidehim min qaleela au Kaseer—Wa  
laisa alai him rabiatanw waladam jahiliata walayah  
Sharoon Wala Ya—Sharoon Wala yata-a ardha-hum alj  
aisha alakh.'



“The People of Najran will enjoy protection of Allah and His Prophet (Sal'am) those who are present and those who are not present—those who belong to their tribe or are their followers, in respect of their lives, religion, land and property. There will be no change in their condition or rights in lieu hereof. If their possessions do vary it will also not be changed. They will not be subject to cognizance of the crimes or suspicious of the part. They will not be subjected to slave labour. Army will not cross through their area.”

With this document which was written by Mugheera (radhiallahohunho) and bare witnesses of Abu Sufian Bin Harab, Gheelan Bin Umro, Malik Bin Auf & Aqra Bin Habas they return to Najran. One stage earlier Bishop Asqaf and other of their hierarchy received them and read the paper. The brother of Asqaf Bishar also shared the simultaneous reading and was so much lost that he fell from the horse. And spoke against Prophet (Sal'am). Asqaf told him to mind that the person is the Promised Prophet. This affected Bishar's mind and he swore to go to Madina. Actually he went there and stayed. Later on he attained martyrdom.

When the deputationists reached Najran the monk of their church who had also heard about the letter began to speak against Holy Prophet (Sal'am). But Asqaf told him to be restraint since Muhammad (Sal'am) is the Promised Prophet. Monk also set out for Madina and could not be stopped by Asqaf. The gifts he had taken along with him for Holy Prophet (Sal'am) include a cup, a staff and a sheet. He presented it. He learnt Islamic theory and practice and after taking permission from him went to Najran on promise of coming back.

2. After a short period Asqaf Abul Haris who was Arch Bishop and commanded much respect in the court of Roman Emperor also reached to Holy Prophet (Sal'am) with a party of vulnerable persons. They included Aiham (a Judge) Abdul Masib Aqib (Governor) and 24 chiefs of the valley.

They all constituted 60 persons when they met Holy Prophet (Sal'am) they were greeted and were allowed to arrange their service in the mosque itself and they had offered their service slightly inclined to east. Certain people who saw the Christians offering their service in the mosque in their traditional Christian manner were excited 'at random' and tried to stop them. But Holy Prophet (Sal'am) prevented them to obstruct.

While they were staying with Holy Prophet (Sal'am) even Jesus Christ came to see them.

Once they were discussing about Hazrat Ibrahim (alaihissalam) and both of them were trying to establish that he practised their religion.

On this eve another Ayat was revealed :

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ۝ هَا أَنْتُمْ هَؤُلَاءِ حَاجِبْتُمْ نَبِيًّا لَكُمْ بِهِ عِلْمٌ ۝ فَلِمَ تَحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ۝ (العنبران ع)

'Qul ya Ahlal Kitabe Lema Tubajjona Fi Ibraheema wa Ma unzelatit Taurato wal Injeelo Illa Mim Badehi a-fala Taaqeloona Ha-a-Antum Ha-u-l'ae Hajajtum Fima lakum Behi Ilan. Fa-lema Tuhajjoona Fima laisa lakum behi Ilmun wallaho yalamo wa antum la talmoona makana Ibraheemo yahoodyyanw wa la Nasraneeya wa lakin kana Haneefam Musliman wa Ma kana Minal Muslirekeena. Inna Aulan-Nase Be-Ibraheema Lallazeenat Taba-ooho wa Hazan-nabeeyo wallazeena Aamanoo wallaho waleenl



**Momeneena.**

“Tell them O ye men of Book why do you quarrel about Ibrahim (alaihissalam)—Torah and Bible are revealed after him. You have already been quarrelling into the matters you had some knowledge but the things you have no knowledge why do you quarrel about. Ibrahim was neither Jew nor Christian. He was staunch Monotheist and Muslim and he did not assign partner to Allah.”

Throughout mankind those are nearer to Ibrahim who pledged to him and Muhammad and other men who believed in Prophet Muhammad. Verily, Allah is friendly to believers.

Once Jews, in order to raise objection on Muslims and Christians smultaneously, said to Holy Prophet (Sal'am) ‘Do you want us to worship you like Christians who worship Jesus Christ.

Another Christian of Najran also rein forced the point as to whether he intends to that effect and wants to be worshipped. But Holy Prophet (Sal'am) told them very politely that he does not intend that people should worship him or he should make anyone to worship any other except Allah. Because neither Allah has sent him for this purpose nor there is any order on part of Allah to this effect.

On this eve following Ayat were revealed :

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَا كُنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيُّ أُمَّرِكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ۚ

(ال عمران ع ٤٤)

‘Ma Kana Le Basharin Anyyo-tiahullahul kitaba wal hukma wan-nubuwwata summa yaqoolo lin-nase Koonoo Ibadal-li Min Doonillahe wa lakin Koonoo Rabbaniyeena

**Bema Kuntum Tu-allemoon al-kitaba wa bema kuntum tadrosoona wa La yamorakum an Tattakhezul Mala-ekata Wan-Nabeeyeena Arbaba A yamorakum bil-kufre Baada ilz Antum Muslemoona.’**

To the person whom Allah grants Book, Order and Prophethood, it is not becoming on his part that he should ask the people to be his servants, leaving Allah. The only thing he asks for is to learn the Divine Book and treading its path become men of Allah.

This Prophet does not ask to make angels and Prophets their Fosterer. Can he ask for transgression to you who have embraced Islam.

In the report of Md. Bin Suhail it is mentioned that 80 Ayat of Al-Umran were revealed during the stay of these deputationists. In the end while they were going back they obtained a declaration of the Holy Prophet (Sal'am) in which clarification in respect of Churches and Priests had been made.

The document contained as follows :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ مِنْ مُحَمَّدٍ النَّبِيِّ إِلَى الْأَسْقَفِ الْأَخَارِثِ  
وَأَسَاقِفَةِ نَجْرَانَ وَكَهَنَتِهِمْ وَرُهَبَانِهِمْ وَأَهْلِ بَيْعَتِهِمْ وَرَقِيقَتِهِمْ وَمِلَّتِهِمْ  
وَسَوَاطِئِهِمْ وَعَلَى كُلِّ مَا تَحْتَأَيِدُ بِهِمْ مِنْ قَلِيلٍ أَوْ كَثِيرٍ جَوَارِ اللَّهِ وَرَسُولِهِ

لَا يُغَيِّرُ أَسْقَفُ مِنْ سُقْفِيَّةٍ وَلَا رَاهِبٌ مِنْ رَاهِبَانِيَّةٍ وَلَا كَاهِنٌ مِنْ  
كَهَانِيَّةٍ وَلَا يُغَيِّرُ حَقٌّ مِنْ حُقُوقِهِمْ وَلَا سُلْطَانٌ مِنْهُمْ وَلَا مِمَّا كَانُوا عَلَيْهِ عَلَى ذَلِكَ  
جَوَارِ اللَّهِ وَرَسُولِهِ أَبَدًا أَمَانُ صَحُورًا وَاصْلَحُوا عَلَيْهِمْ غَيْرَ مُتَقَلِّبِينَ لِطَالِمٍ وَلَا  
طَالِمِينَ كَتَبَ الْمُغِيرَةُ بْنُ شَعْبَةَ ۚ

‘Bismilla-hir-Rahman-ir-Raheem’

‘Mim Muhammadin Nabeeye Ilal-Asqaf Abil Haris wa Usaqafate Najrana wa Kahaatehim wa Rahbanehim wa



able bai-atehim wa Raqeeqebim wa Mellatehim wa Sawatabatehim wa Ala Kullim Ma Tabte Aideehim min Qaleelim Au Kaseerin Jawarullahe wa Rasooluhu La Yughayyaro Asqaf min saqafeeatin wa La Rahebum min Rabaneeyatin wa la kabenun min Kahaneeyatin wa la yughayyoro Haqqun Min Huqooqelim wa la Sultanehim wa la Mimma Kanoo Alaihe Ala Zaleka Jawarullahe wa Rasoolihi Abadam Ma Nasahoo wa Aslahoo alaihim Ghaira Mutaqallabeena Lezalemin wa La Zalemeena Kutbal Mugheerata bin (Shaaba (ta).'

"This writing is from Muhammad (Sal'am), the Prophet of Allah—meant for Asqaf Abul Haris conjurers, monks, their follower, slaves, police men and the things allied to them—will enjoy protection of Allah and Prophet (Sal'am). None of the office bearers of the Church will be reshuffled. No change will be made in respect of any rights and powers. No interference will be made. There will be change in their present position, provided they remain well wishers of the public—neither cooperating with oppressor nor themselves doing oppression."

While taking leave they requested to send a custodian whom cess be paid. So Abu Ubaida Bin Aljerrah (radhiallaho anho) was sent with them. Holy Prophet (Sal'am) told them that the person is custodian (trustee) of his Ummah.

Abu Ubaida (radhiallaho anho) influenced the people of Najran very much by his manners and approach and helped in spreading Islam in that area.

#### DEPUTATION OF NUKHA

This deputation had come to Holy Prophet (Sal'am) in mid Muharram, 11th year of Hijra. There were 200-men in it consisting of those who had pledged to Islam at hand of Maaz Bin Jabal (radhiallaho anho).

This was the last deputation to come to Holy Prophet (Sal'am) in his life time and they were lodged at 'Darul Ziafa.'

There was a man Zara Bin Umro with them who reported certain visions he had dreamed while on way to Madina

with the due permission of Holy Prophet (Sal'am).

**FIRST DREAM :-** Reported that goat has delivered a cub which is white and black. He confirmed that his wife was pregnant. Holy Prophet (Sal'am) told him that he has got a male child. When he inquired about the white and black colour he was called aside by Holy Prophet (Sal'am) and told that it means the white spot on your person has affected the child.

**SECOND DREAM :-** Reported that Noman Bin Manzar was dreamt of as wearing ornaments. Holy Prophet (Sal'am) told him it means that Arabia is getting more and more affluent.

**THIRD DREAM :-** Reported as having dreamt of an old woman whose hairs are white and black and is elevated from the ground.

Prophet (Sal'am) told that it is the world, (pointing to its age) that has remained as balance.

**FOURTH DREAM :-** Zerara reported to have dreamt of a fire that emanated in between him and his son Umar and saying get burnt you people—whether seeing or blind—give me your food, your family and your property to swallow.

Holy Prophet (Sal'am) interpreted it as pointer to a mutiny that will outbreak during last days.

He told that people will kill their Imam and will run munity which cause disharmony and chaos. Evil doers will consider themselves virtuous. Believers blood will become pleasanter than water.

He further told to Zerara that if his son dies he will see that disharmony and if he dies his son will see it.

When Zerara requested Holy Prophet (Sal'am) to pray that he is does not survive to see those days, he prayed accordingly. Zerara had died then and his son lived to break with Hazrat Usman Ghani (radhiallaho anho) and mutiny against him.



**A DECADE OF PROPHET'S STAY  
IN MADINA  
IMPORTANT EVENTS**

It has already been said that when Holy Prophet (Sal'am) migrated to Madina conspiracies against him and his followers went on untiringly on part of Quresh of Mecca and as a result they had no respite or leisure nor enjoyed peace at all.

But during his stay in Madina significant developments had taken place and important steps had been taken in different respect to spread Islam and strengthen it.

**CONSTRUCTION OF PROPHET'S MOSQUE**

When Holy Prophet (Sal'am) came from Mecca his mare had sat in the place of its own in the place where this mosque is constructed. This place belonged to two orphans who were under the supervision and training of Asad Bin Zerarah (radhiallaho anho). He had already specified a place of for Saia there. When Holy Prophet (Sal'am) selected this place for construction of the Mosque these orphans refused to accept any price for the same. Banu Al-Bakhar clan were keen to make payment for the place themselves. Holy Prophet (Sal'am) did not accept the position of either of them. Consequently, 10-Dinars were fixed the price of the land and Abu Bakr Siddique (radhiallaho anho) paid the price to those orphans on behalf of Holy Prophet (Sal'am) and after levelling the ground mosque was constructed. The length of the mosque was 100 sq. yards.

Holy Prophet (Sal'am) physically contributed in construction of it by carrying bricks and stones. Other Companions (radhiallaho anhum) were also engaged in the work.

While the construction work was in progress Prophet (Sal'am) used to recite a verse which mean the following :

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرِينَ

'Allahumma La Aisha Illa Aishul Aakhirata Faghfiril Ansara wal Mubajarata.

"O' Allah ! the life is but that of Hereafter—Grant Thy Forgiveness to Ansars and Mahajirs."

Companions (radhiallaho anhum) also used to recite another verse in rhythm meaning :

لَيْنٌ قَعْدَانَا وَالرَّسُولُ يَعْمَلُ فَذَا الْعَمَلُ الْمُضَلَّلُ

'La-in Qa-adna war Rasoolo Yamalo lezaka Fa-la Amalul Mudallilo.'

"While Prophet of Allah (Sal'am) is working it is distraction to sit idle."

The walls of the mosque were of uncooked bricks and 3 yards high. Stems of palm trees were used as pillars and its logs were used beam.

When Companions (radhiallaho anhum) asked to build roof on it Holy Prophet (Sal'am) expressed his view otherwise and said that it is better without roofing like 'Arcesh Musa'.

Hence, the shade of the mosque was quite helpless and it leaked when rained and the dirt or mud used to fall now and then. During those days people used to prostrate on the muddy flour of the mosque.

**ACCEPTANCE OF ISLAM BY ABDULLAH BIN  
SALAM (1—A.H.)**

Hazrat Abdullah was a great scholar of Jews. His line



of descendance Aou joins that of Yusuf Siddique. He had heard Holy Prophet (Sal'am) reciting the certain verses, during course of a Sermon which affected him very much and his state of heart changed all together :

أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطِعُوا الطَّعَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

**Ayyuhan-naso Afshus-Salaamo**

**Wa At-emit Ta-ama**

**Wa Selul Arhama**

**Wa Sallou Bil-Laile wan-naso yanamo.**

People extend salutation to everyone, familiar or stranger.

Offer food to entertain.

Behave decently your relatives.

Worship Allah while people are asleep at night.

When Abdullah Bin Salam reviewed the life of Holy Prophet (Sal'am) he found it conforming to the predictions of all preaching Prophets (alaihmissalam) through the respective revealed Books.

Then he came to Holy Prophet (Sal'am) and put up certain complicated problems which only a Prophet of Allah was, in his view, competent to solve. After hearing the replies he was fully convinced and declared that he believes in him. But before formally declaring his acceptance he would like to call in here men from amongst his community to elicit their opinion about his position.

Holy Prophet (Sal'am) call in renowned scholars of Jews and Abdullah Bin Salam went in hiding. They were questioned as to their opinion about Abdullah. They all praised him, saying Greatly learned and superior to them all.

Hearing this Abdullah Bin Salam came out of the hiding reciting 'Kalimah Tayyaba'.

Jews realized that Abdullah Bin Salam has embraced Islam hence they changed their tongue, saying that he is mean and low and very inferior to them.

Conversion of Abdullah Bin Salam (radhiallaho anho) ended every polemic of Jews about superiority of Islam.

### CONVERSION OF ISLAM OF A CHRISTIAN MONK (1-A.H.)

Abu Qais Sarma Bin Abi Anas was a very learned scholar of Christianity, expert of Divinity and Theology. He was a very grand preacher, priest and poet. His conversion to Islam was of bearing on Christian morale.

**SALAT** : In the first year of Hijra two rakat in Fardh were increased. During journey two rakaat were fixed while at home 4 rakat fardh were fixed in Zuhr, Asr and Isha—During stay in Mecca there were only two rakat limit.

In case of Mecca it can well be imagined that the circumstances prevailed during those days were such that whoever embraced Islam had to face hardships and oppression. Hence, their condition did not practically differ than that of a stranger.

Salat is the earliest imposition on Muslims. For children of seven years it is desirable to offer Salat but for a child of ten years it is compulsory. Salat is compulsory under all circumstances till death.

1. To remain punctual and steadfast in Salat is in itself a disciplinary act and counts much for hygien.
2. Salat teaches punctuality early rising from bed, moral restraint and control on desires.
3. It is unique for Islamic brotherhood and unity of thought and action.

As Allah has said :

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

'Inn-as-Sallata Tanha Anil Fahsha-e wal Munkare wa La Zikrullahe Akbaro.'



“Salat prevents the performer from unholy and refutable acts. And in memorization of Allah there are even more benefits and effulgence and secrets than Salat.”

### ISLAMIC BROTHERHOOD

Allah has ordained a Muslim to be brother of the other :

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ

‘Fa-Asbahtum Be-nematehi Ikhwan-anw wa Kuntum Ala Shafa Hufuratim Min-an-nare Fa-anqazakum minha.’

“And all of you have become brothers by Grace of Allah- You people were at the end of a pit of fire from which Allah has saved you.”

1. The effect of this ‘brotherhood’ was that the acts of a single Muslim were honoured and respected by all the Muslims.

If a Muslim went to some far off corner of the world entire community remained concerned with his welfare and well-being. In case of any oppression against him entire community was united to take his revenge.

Students, widows, orphans were given special considerations of individual Muslims as well as of the community.

2. There was special brotherhood of Holy Prophet (Sal’am) that existed (a) between people of Mecca (b) between Ansars and Mahajirs of Madina (c) between different communities of Madina. But the out spoken has been between Mahajirs and Ansars. This was to the extent that even properties, acquired and inherited were shared between the two.

Historians have attached much importance to the brotherhood that existed between Ansars and Mahajirs in Madina. They have enlisted some outstanding names to mention sharing or dividing of their properties and possessions. Few from amongst them are as follows :

### Shared With

1. Muhammad, the Prophet (Sal’am) Hazrat Ali (radhi-  
allaho anho).
2. Abu Bakr Siddique (radhi-  
allaho anho) Kharja Bin  
Aqbi.
3. Umar Farooq (radhi-  
allaho anho) Usman Bin  
Malik.
4. Usman Zulnoorain (radhi-  
allaho anho) Aus Bin  
Sabit.
5. Jafar Bin Abi Talib Hashmi (radhi-  
allaho anho) Maaz  
Bin Jabal.
6. Abu Ubaida (radhi-  
allaho anho) Saad Bin  
Maaz.
7. Abdur Rahman Bin Auf (radhi-  
allaho anho) Saad Bin  
Rabi Aqbi Badri.
8. Zubair Bin Alawam (radhi-  
allaho anho) Saad Bin  
Rab Salma Bin Salamatul  
Aqba.
9. Talha Bin Abdullah (radhi-  
allaho anho) Kaab Bin  
Malik.
10. Abu Saeed Bin Zaid (radhi-  
allaho anho) Abi Bin  
Kaab.
11. Mussab Bin Umair (radhi-  
allaho anho) Abu Ayyub  
Aqbi.
12. Abu Huzaifa Bin Atba (radhi-  
allaho anho) Abaad Bin  
Basheer.
13. Amaar Bin Yasar (radhi-  
allaho anho) Huzaifa Bin  
Alaiman.
14. Sulman Farsi (radhi-  
allaho anho) Abu Darda.
15. Manzar Ibn Umar Abu Zar  
Ghiffari (radhi-  
allaho anho).



## Chapter-XXII

### ADHAN

Adhan was established in the 2nd year of Hijra.

It's necessity was felt inevitable to enable all the Muslims to offer Salat enmasse. To call the people to mosque for Salat also involved the method of doing so. Different practices which were in vogue at that time were suggested like ringing the bells or bugle. Holy Prophet (Sal'am) did not like these methods used by Christians and Jews respectively. Hence, the decision was postponed. Next day Abdullah Bin Zaid Ansari and Umar Farooq (radhiallaho anhum) came to Holy Prophet (Sal'am) and reported to have dreamt of a vision each reciting the words that are now constitute Adhan. He then favoured calling out of Adhan.

It is an impressive and effective mean to inform and call for Salat.

### ACCEPTANCE OF ISLAM BY SULMAN PARSI

Sulman Parsi accepted Islam in 2nd year of Hijra. He hailed from Asfahan. His ancestors had worshipped black and white horse. He set out in search of true religion and travelled upto Arabia. He changed many religions in his quest for truth and was converted to judaism (Jewish Religion). The Jews he had been staying along used to mention of the Promised Prophet. When he saw Holy Prophet (Sal'am) in Madina he found all the signs in him and embraced Islam.

## Chapter-XXIII

### Kaaba and its Greatness

It was the practice of Holy Prophet (Sal'am) to favour on principle the men of Book where there is no clear mandate in a given matter from Allah.

Although Salat had been enforced during the prime Prophethood but the direction in which prostration should be made was not determined then. That is there was no specific order to that effect by mean of revelation. Hence during 13 years of his stay in Mecca 'Baitul Muqaddas' served as Qibla (the direction of prostration). It continued even after Hijrat (migration) to Madina. But after 17 months of Hijrat. Divine Order to this effect was revealed. It was very much to the liking of Prophet (Sal'am) as he ever desired that mosque to be made Qibla that was founded and built by Hazrat Ibrahim (alaihissalam). Kaaba was in the shape of square (called as Mukaab in Arabic). Therefore, because of its shape it was called Kaaba (Square), because of its sole purpose of worshipping of Allah it was called Baitullah (the house of Allah) and because of its universal recognition of being sacred it was called Masjid-ul-Haram.

The Divine Order revealed thus is to the following effect :

فَايِّنْ سَمَاتُكُمُ لِرُؤْفَةِ اللَّهِ فِيهِ الْمَشْرِقُ وَالْمَغْرِبُ تَأْتِي الْخَيْرَاتُ

إِنَّ مَا تَكُونُوا آيَاتِ بِكُمْ اللَّهُ جَمِيعًا



**Fa-Ainama Tuwalu Fa-Samma Wajbullahe Fa lillabil Mashriqo wal Maghrebo Fastabeqnl-Khairate Aina Ma Takoonoo yate Bekumullaho Jameean.'**

1. Allah is concerned with all equally.

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا

**'Wa Lekullin wijhatum Huwa Muwalleha.'**

2. It has always been customary in all ages to fix any direction for prostration to.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

**Laisal Birra An Tuwallao Wujnhakun Qe-balal Mashrtqe Wal Maghribe.**

3. To face a particular direction in adoration of Allah has nothing to do with the real adoration of Allah.

لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ

**Le-nalama Many-yattab-ur-Rasoola Min-man yan qalebo Ala Aquebaihe.**

- (4) The main objective behind fixing direction (Qibla) is to establish an identity for the following of Prophet (Sal'am).

Under this background during his stay in Mecca Baitul Muqaddas was fixed as Qibla for Muslims obviously for the reason that at that time 'Kaaba' was a temple of Quresh of Mecca idols (gods and goddesses) were installed and they had no regard for Baitul Maqaddas. During those days therefore, Muslims were obviously identified by the direction in which they prostrated.

In Madina, the situation was different contrary to Pagans Christians and Jews did not saw any regard for Kaaba and recognized 'Baitul Muqaddas' as sacred. It was thus deemed necessary to fix Kaaba as Qibla to identify Muslims vis-a-vis Jews and Christians.

In short Kaaba (the Mujidul Haram) was fixed Qibla for Muslims for ever.

The reasons for thus are cited by Allah Himself:

إِنَّا أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

**Inna Aw-wala Baitinw-Wude-a Lin-nase hallazee Bebakk-ata Mubarakanw-wa Hudal-lit aalameena.**

"This mosque is the first auspicious building that was built for Divine Adoration in Mecca and is poineer for the entire worlds."

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

**Walz Yarfao Ibraheem-ul-Qawa-eda Minal Baite wa Isma-eelo.**

"Secondly, the founder of the mosque is Hazrat Ibrahim (alaihissalam). And it is he who is forefather of Jews and Christians. Hence determining this mosque as Qibla is to remind of ancestral and physical unity of the three communities and invite them towards spiritual unity."

No religion can deny the facts that Kaaba is the oldest Shrine of the world and its greatness is obvious Jews and Christians are unanimous that Jerusalem was founded by Prophet Daud (alaihissalam) and Prophet Solom (Sulaiman alaihissalam) built it. Therefore Kaaba was built 921 years before Jerusalem and 1921 years before Jesus Christ (Isa alaih-issalam). Mr. R.C. Dutta, in his book civilization of 'Ancient India' upon the strength of several scholars has arrived at the conclusion that the first era of Indian civilization which was early vedic age was 1400 to 2000 years before Jesus Christ. He has also confirmed that during those days there was no temple. It proves that in India at the time of building of Kaaba there was no shrine.

All the versions of Bible point out that Allah had told to the men of Book that the mosque that will be determined Qibla later will be superior in degree also to the former Qibla.

There are certain references to this effect :



In 'Isaiah, the Book of Prophet chapter 60 is in praise of Mecca, especially its Lesson 5.

"Enormity of ocean would turn towards thee. And the wealth of the nations will drain to thee"

6--"She camels will flock to in abundance and cover thee. The camels of Mudian and Haifa and all that are from Sabaa will come—They will bring gold and 'loban' and will give the glad tiding of the Lord."

7—"All the sheep of Qaidar will gather around thee. The rams of Nabeet will come to thee. They will be sacrificed for my acceptance. And I will grant greatness of My House of Glory."

It may be noted that 'the house of glory' is the literal translation of Baitul huran. And in Holy Quran also this name is mentioned for Kaaba. In lesson 6, 7 Madian Haifa, Sabaa, Qaidar and Nabeet are mentioned to have been collected—these are sons or grandsons of Hazrat Ibrahim (alaihissalam) who settled in Arabia and who entered the religion of Islam only. They were neither Jews nor Christians. They all had offered sacrifices at Minaa. All the description thus made are conformed by the historic events of their conversion to Islam.

In 'Hujji Nabi', the book of 520 B.C. it is mentioned :

9 -"The greatness of the later house will be more than the former says Almighty Allah. And I will grant peace (and blessing) to this house."

In Revelations—Jonah Chapter 3 -Lesson 12 it is mentioned :

I will make it, that overwhelm, the pillar of the Shrine of Allah - And will write the name of the city of Lord i.e. the name of the New Jerusalem that hath descended from Heavens of my Lord---and my new name. Those who have got ears here what the soul says to Churches.

Jonah has mentioned new Jerusalem and new name -New Jerusalem is Kaaba. And the new name of Allah which was not known to people of Arabia was 'Rahman' which is

shot to prominence by mean of Islam only. Descending of new Jerusalem from Heaven means that Divine Order to make Kaaba, the Qibla will descend from Heavens.

Holy Quran does also points to it in the following words :

قَدَّرْنَا تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

Qad Nara Taqalloba Wajheka Fis-Sama-e-Fa-la-nuwalle yannaka Qiblata Tardaha

"We saw that you are looking towards Heaven (and gazing) Hence, it is ordered that turn towards the Qibla you like (most)."

In Psam 84 :

« طُوبَىٰ لِلسَّكِينِينَ فِي بَيْتِكَ أَبَدًا ايسَّبِحُونَكَ (سلاة) » (4)

« طُوبَىٰ لِلنَّاسِ عِزَّهُمْ بِكَ طُرُقُ بَيْتِكَ فِي قُلُوبِهِمْ » (5)

« عَابِدِينَ فِي وَادِي الْبَكَاءِ يُصَيِّرُونَهُ يَنْبُوعًا » (6)

« اَيْضًا بِبَرَكَاتٍ يُعْطُونَ مُورَةً »

(4) Tooba Lis-Sakeneena Fi Baiteka Abadan yusa-bbehoonaka.

"Blessed are they that dwell in Thy House ! They will be still praising Thee."

(5) Tooba He-unasin Izzohum Beka Turuqo Baiteka Fi Quloobehim.

"Blessed is the man whose strength is in Thee in whose heart are the ways of them."

(6) Aabereena Fi-Wadil Baka-e Yusayyeroonahu Yam-booo-aa.

Aidan Be-ha-ra-katin Ya-Mzsoona nooratan.

"Who passing through the valley of Baca make it a well. The rain also filleth the pools."

Holy Book -Oxford University Press 1871



It follows from the above Vision of the Holy Book (Psalm) as follows :

1. Lesson 4. says that there is one house of Allah and those people are auspicious and it is their sign that they will always be busy in memorization of Allah and His Praise.

2. According to Lesson 5 that their source of strength and respect will be Allah—And worldly matters will not be cause of their respect and strength.

3. The name of the valley is Baca and the inhabitants of the area will construct a well.

A. The people who are mentioned as dwelling in the House of Allah are Ismail (alaihissalam) and the Ismaelites.

There is also a prayer of Hazrat Ibrahim (alaihissalam) in Holy Quran :

**Rabbana Inni Askanto Min Zurryati Be-Wadin Ghaire Zi-Zar-in Inda Baitekal Muharram.**

“O’ Allah ! I have settled my progeny, in the valley that is inferble, near Thy House of the Honour.”

B. In another place in Holy Quran the name of the infertile valley is mentioned as Baca :

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ

**Inna Awwala Baitinw Wude-a Lin-nase Lallazi Be-bakkata.**

“The first house that has been built for the people to worship in is that is in Baca”

Now the Holy Quran and Psalm are Unanimous that the name of Mecca in Books of Allah is Baca.

C. So for the construction of a well is concerned there is a Tradition of Bukhari (Kitabul Ambia P. 23) in which it is mentioned in detail about Hazrat Ismail (alaihissalam) and his mother.

Para 20 depicts that when Hajra (radhiallabo anha) reached this valley she ran up and down in search of water. In Para 29 it is depicted that the angel beat his heel upon the ground and stream of water sprang up. Mother of Ismail (alaihissalam) was stunned to see it. Then she began to dig-it to build a well.

Now it is confirmed that there should be a well and dwellers of that place are certainly auspicious as they ever remain busy in memorization of Allah.

In Holy Quran it is very explicitly mentioned :

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا  
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ  
مِنَ الشَّمْرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ○ سورة إبراهيم آية ٣٦

**Rabbana Inni Askanto Min Zurri-ati Be-wadin Ghaire Zi-zar-in Inda Baitekal Muharrame Rabbana Le. Yuqemus Salata Fajal Afedatan-min-an-nasa Tahwi Ilaibim War-Zaqhum-min-as-Samarate La-allahun yash kuroon.**

“O’ Allah I have settled my progeny in the valley which is barren near Thy House of Glory. O’ Allah ! it is done as such so that the dwellers establish Salat—Now Thou create love in the hearts of people for these dwellers. And give them variety of fruits as their food—that they remain (ever) grateful to Thee.”

Allah in Lesson 4, 5 of the Psam had congratulated the dwellers of His House in valley of Baca. The blessing of it has been to the effect since last thousands of years that no alien could capture Kaaba or subjugate that community of Arabs.



## Chapter—XXIV

### THE CONCEPT OF ZAKAT

Political economy experts throughout the world have been ever confronted with the problem of redistribution of wealth in an equitable ratio among individuals constituting different classes of the society. But from solon down to our age this problem has not been solved actually.

There have been many movement, national and international in their character, in different countries of the world. Nihilist in Europe professed equal rights of all individual citizens to derive benefit equally from the entire means of production and other social privileges.

The strongest revolutionary movement of the world has been 'Socialist movement' which aims at dispensing with private ownership of the means of production and bring it under the collective ownership of the state so that the rule of 'to each according his need and from each according to his ability' is prevailed in the society.

There are various forms of Nationalism also which aim at expropriating the individual (private) ownership of the means of productions (land and factories) and bring it under the control of the Government of national them.

But inspite of all these movements and these political upheavals the problems of the Political Economy have remained unsolved and no attempt has brought any success in the right direction.

Moreover, it is not actually possible to develop such a system, or if somewhere established by mean of revolution, to maintain it peacefully.

Holy Quraan in this respect has been very clear.

As it is mentioned in Surah Nahal.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي قِي  
رَاتِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ : (سورة نحل)

Wallaho Faddala Badakum Ala Badin Fir Rizqe Famale  
lazeena Fiddiloo Beraddi Be rizquehim Ala Ma Malakat  
Aimanohum Fa hum Feehe Sawaun.

"Allah has given superiority to one upon another in respect of sustenance. And those who have got superiority will not give up their ownership in favour of other to make them all equal to one another."

Islam that intends its followers to be the most civilized nation of the world considered the problem and decided it on permanent lines—that is known as 'enforcement of Zakat'.

It was enforced in 3rd year of Hijra on Muslims, in view of Holy Prophet (Sal'am)'s sympathy with the poors and oppressed. Teachings of Islam require every Muslim to sympathise with his inferior and weaker brother on all possible occasions. It made them charitable and generous from the very beginning. But there was no compulsion to do as such. Hence, it was made third rule of Islam (first two being Kalimah Shahada and Salat.

Advantages of Zakat are quite obvious. On one hand it makes to part with a part of income of an individual and on the other hand strengthens amity between Zakat giver and Zakat recipient. As a result there is no room for class antagonism in an Islamic society.

Beside this Zakat is not evaded as a rule as it is a matter of conscience for a Muslim. Moreover, the men of status are required to pay Zakat and in proportion to their income receipts. It has also helped in dispensing with beggary.

Zakat and Sadaqa, as per Holy Quran are meant to the benefit of :



إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ  
قُلُوبِهِمْ دُونَ الرِّقَابِ وَالْغَارِيضِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ

innamas Sadaqata Lie fuqarae Wal masakeena Wal aame  
leena Alaiha Wal muallafata Qulubohum Wa Fir Riqabe  
Walgharemeena Wa-Fi Sabeelillahe Wab-nis Sabeele.

1. Fuqara and Masakeen.
2. For the collectors who will receive their pays (Salary and allowances) from it.
3. For those who are required to be helped or encouraged in the interest of Islam like newly converts etc.
4. To help liberation of slaves.
5. For repayment of debts of such persons who are unable to pay off.
6. For anything in path of Allah.
7. For the the benefit of passenger or strangers.

It may be taken noticed of that liberation of slave in Islam (at that age of civilization) assumed much importance and it was made to be considered virtuous. Secondly, it was made a mean of salvation. Thirdly, for any wrong doing, incriminating action, murder etc. —liberation of slave was imposed to indemnify or compensate it.

Beside all that has been said in respect of Zakat it may be pointed out that 1/8 of the entire revenue receipts of an Islamic State was fixed for this purpose. (liberation of slaves or any other thing in the sphere of social being.

In respect of Zakat a Hadith should also be remembered :

إِنَّ هَذِهِ الصَّدَقَاتُ مِنْ أَوْسَاحِ النَّاسِ وَإِنَّهَا لَا تَحِلُّ لِجَمْعِيٍّ وَلَا لِأَهْلِ مُحَمَّدٍ

Anna Hazehis Sadaqate Min Ausakhin Nase Wa Annaha  
La' Tahlilo Le-Muhammadin Wa La Le-Aale Muhamm-  
adin.

“The Sadaqa goods are the filth of the people and are not legitimate for Muhammad and his clan.”



## Chapter-XXV

### Ramadhan and its Virtues

Ramadhan fasts were made compulsory for onemo nth in a year in the 2nd year of Hijra and were adopted as fourth condition of Islam.

- (1) Fasts make you healthy.
- (2) Acquaint Wealthy people with the plight of poor people.
- (3) Strengthens the principles of equality.
- (4) Weaken the animal power of man and strengthen will power, restraint and virtue in them.
- (5) Compassion and fear of Allah are awakened in men as Holy Quran puts it.

**la-alla kum tattaqoon**

(So that you become men of piety) and fear of Allah.

Fear of Allah can well be noted thus :

It is extreme summer the person observing fast is all alone in his house during mid-day hour. There is enough cold water in the house. But he does not drink it.

There is enough food available to and he is feeling weakness being hungry. Still he does not take meal.

The man observing fast is married and his wife is before him. She is very attractive. Yet he refrains from indulging in with her and evades all opportunities.

The main reason is that fear of Allah has set in his heart and mind and he does not deviate from the right path. Fast rekindles refreshes fear of Allah.

Therefore, fast is an exercise in moral restraint and fear of Allah. If a man observes fast but does not restrain himself it is of no use—There is a tradition to this effect as follows :

مَنْ لَمَّ يَدَعِ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ يَلِيهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ.

Mal lam Yada Qaulaz zoore Wal Amale Behi Fa Laisa iillahe Hajatan Fi Any yada Ta aamohu Wa Sharabohu.

“The observer of fast that does not refrain from loose talk and non-plus actions, Allah does not care if he gives up food.”

Yet in another tradition it is mentioned as follows :

” إِذَا كَانَ يَوْمٌ صَوْمٍ أَحَدِكُمْ فَلَا يُوَدِّعُ وَلَا يَصْحَبُ فَإِنْ سَابَهُ أَحَدٌ فَلْيَقُلْ إِنِّي مُرْتَجِمٌ ”

Iza kama yauma Saume Ahadekum Fa-la yarfus wa La Yaskheb Fa-in Subbshu Ahadum Fal yaqul Innimra-un Sa emun.

‘Whenever a man observes fast any day he should neither talk nonsense, nor speak out anything offending. And if any body else quarrels with him or scolds him should say that he is observing fast (and it is quite unbecoming on his part to indulge in any sort of retaliation).’

### FAST AND LUNAR CALENDER

Ramadhan’s month (season of fasting) has been fixed according to lunar calender. The main reason behind it is change of climate and universality of experience shared by the Muslims of the world alike.

In this manner all the Muslims equally enjoy the taste of fasting in all the season. Suppose a solar month would have been fixed for the purpose, half of of the Muslims in one part of the world would have it in hot season which while the Muslims of the other part would have it in cold season.

Fasting is not difficult for a peason of normal physique and health. Only those who are weak in controlling their



desires appetite will not be able to observe fast continuously.

It may also be noted that Islam aims at checking the undesirable and animal desires of men and its practices are very effective devices for the purpose. The man diverts to spiritual values and concentrates towards Allah and Hereafter.

## **Chapter—XXVI**

### **Important Events**

#### **From 3 Hijra to 10 Hijra**

Hazrat Imam Hasan Mytabi (radhiallahohunho) was born in Ramadhan, 3rd year of Hijra. He was first son of Hazrat Ali Murteza and Fatmatul Zahra (radhiallahohunho).

In the 4th year of Hijra. Wine was banned in Islam. Hazrat Anas (radhiallahohunho) states that at the time of its announcement a group of persons was being entertained with wine by him at Abu Talha's residence. When all of a sudden its ban was imposed and announcement to that effect made Abu Talha (radhiallahohunho) instantly asked to throw-away the remaining wine. That day wine had flown in the lanes and streets of Madina.

Islam calls wine the mother of evils and the very facts that are connected with the drinking of it are more than sufficient to establish the same.

In the 4th year of Hijra (month of Shaaban) Imam Husain (radhiallahohunho) was martyred in Karbala on 10th of Muharram 61-Hijra. His martyrdom has proved that upholders of Islam do not care for any thing and remain on path of Allah.

#### **SAMAMA BIN ASAL CONVERTED TO ISLAM (5—HIJRA)**

Holy Prophet (Sal'am) had sent some riders towards Najad. When they were returning they arrested Samama Bin Asal. The soldiers had tied him with the pillar of Prophet's mosque. Holy Prophet (Sal'am) went to him and inquire 'how he does' Samama replied that that in case he is forgive and released he will genuinely be grateful to him. And



if he needs money he can ask for as much as required, Holy Prophet (Sal'am) did not show any inquisitiveness on his part.

He went to him next day and repeated the same inquiry. Samama also repeated the same reply.

On the third day also the same thing was repeated. But then Holy Prophet (Sal'am) asked Companions to untie and release him.

As soon as he was released he went to the nearest garden of Palm took bath and returned back to Prophet's mosque recited Kahimah Shahada.

Samama Bin Asal told the fact to Holy Prophet (Sal'am) that before it he hated him and Madina in its extremity. But today he feels that 'Holy Prophet (Sal'am) is amiable and attractive and this city is very Charming and so all the things connected with it And Islam now books the best of all the religions of the world. Then he told that he was going for Umra while he was arrested. Now what in advices in that connection. Holy Prophet (Sal'am) gave him the of accepting Islam and permitted him to perform Umrah.

When Samama reached Mecca someone had a person at discoure with him and he disclosed to him that he has pledged to Holy Prophet (Sal'am) and has embraced Islam. Now it should he borne in mind that no grain of wheat would be sent from his country Yemama without express permission of Holy Prophet (Sal'am).

Samam was the Chief of Najd.

Hence, When Samama reached home he put embargo on the supply (export) of food grain to Mecca. As a result they had to represent Holy Prophet (Sal'am) for resumption of supply. Holy Prophet (Sal'am) wrote to Samama to left embargo. It should be kept in mind that people of Mecca where his avowed enemy at that time and had already made repeated attempts to defeat Muslims. Still he was so kind and large hearted as to write Samama to resume Food supply to Mecca-Because he was Mercy for the worlds.

### PEACE PACT OF HADEEBIA (6-Hijre)

This year, the 6th of Hijra, Holy Prophet (Sal'am) reported a dream to companions. He said as if ne and other Muslims have reached Mecca and are taking gridle (rounds) of Kaaba. Hearing this Muslims got restless and made Holy Prophet (Sal'am) to decide to go to Mecca. Muslims did not take any war material with them. Instead they took camels for offering secrifice there beside this they undertook journey in the month of Zeequad, the month during Arabs would not go to war with anyone and would allow anybody, whomsoever, to come to Mecca.

When they were just 9 miles away from Mecca Holy Prophet (Sal'am) sent advance information to Quresh about their arrival and sought formal permission to enter Mecca. Usman Bin Affan (radhiallahoh anho) was made emissary for the purpose. He is famous in the History of Islam as 'Zcon-Nurain.'

After his departure to Mecca a rumour had spread that Usman Bin Affan has been killed or detained by Quresh. Holy Prophet (Sal'am) sought pledge of the companions to lead a crusade in care the rumour is true. Those who pledged numbered 1400.

Also on this occasion Holy Prophet (Sal'am) pledged in a peculiar manner.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يَبَايَعُونَكَ تَحْتَ الشَّجَرَةِ

La qad Radiallho Amil Momineena Iz Yubae-oonaka Tahtesh Shajarate.

He took his left hand for the right hand of usman Bin Affan (radhiallahoh anho) and took pledge on his right hand on behalf of that companion. When Quresh heard about it they were afraid and their Chiefs came to Hadeebia one after another. Representative of Quresh, Arvah Bin Masood then came and went back to report.

He told them that he has seen no court full of such sincere courtiers as the companions of Muhammad (Sal'am)



are. They respect him to the extreme and obeyed him genuinely and enthusiastically. He advised them to solemnize a true with them at any cost.

Quresh agreed to conclude a Peace Pact with Muslims on the following terms.

(1) There will be mutual truce for a period of 10 years. There will be no restriction on the movement of the parties in jurisdiction one another.

(2) I will be upon the discretion of the tribes to become ally of Quresh or Muslims and their rights will be same as of the parties upon one another.

(3) Next year Muslims will be permitted to have the rounds of Kaaba. They will not carry arms at that time, although they might be carrying with them while on journey.

(4) If any of the Quresh comes to Holy Prophet (Sal'am) getting converted he will be returned. But if any Muslim becomes transgressor and goes to Quresh he will not be returned to Muslims.

Last of the terms and conditions was infuriating for Muslims and all were excited except Abu Bakr (radhiallaho anho). Hazrat Umar Farooq (radhiallaho anho) was very much excited. But Holy Prophet (Sal'am) smiled at it and okayed. The document was written by Hazrat Ali Murteza (radhiallaho anho). When he started writing with Bismillah ir rahman irrahim (in the name of Allah) the Most Merciful, Benevolent) to which the representative of Quresh named Suhail raised objection. He told that we donot know who is Rahman.' He suggested to write Bi-ismik-Allahum. Holy Prophet (Sal'am) conceded to it and ordered to write as such.

Then in the next stage the para was written this agreement has reached between Muhammad, the Prophet of Allah and Quresh''

Suhail again objected. Then it was ordered by Prophet (Sal'am) to write it then between Muhammad Bin Abduhillah and Quresh'.

Quresh were very particular about the last condition of the agreement and thought that it will put a check on conversions. The condition had just been finalized and the document is being still prepared when Abu Jandal reached there. He was converted to Islam in Mecca and was put in captivity. He ran away from captivity and reached there in presence of Suhail.

Suhail demanded that Abu Jandal be handed over to him. Holy Prophet (Sal'am) told him that nothing will go against agreement after the document has been finalized and duly signed. Suhail was infuriated and threatened that he is in that condition not prepared to sign the Peace Pact. The very moment Prophet (Sal'am) ordered to hand over Abu Jandal to Suhail.

Quraish tied his hands on back within the camp of Muslims and chained him. Then they dragged him to carry back. At that moment Holy Prophet (Sal'am) had told Abu Jandal that Allah will help him.

Disgrace of Abu Jandal and tyrannie attitude and behaviour of Quresh had excited the Muslims and enraged them. But being under order of Holy Prophet (Sal'am) controlled themselves.

While Muslims were still at Hadeebia a party of 80-men from Mount Jaighav came early in the morning while Muslims were offering Salat. They intended to kill them. But were arrested. Yet, Holy Prophet (Sal'am) released them all.

On this incident the following Ayat of Surah Al-Fatha was revealed.'

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ  
أَنْ أَظْفَرَكُمْ عَلَيْهِمْ. (سورة الفتح آية ٢٤)

Wa Hual-iazi Kaffa Aidi yabum Ankum Wa Aidi yakum  
Anhum Be-batne Makkate Min Badde An Azfarakum  
Alaihim.



are. They respect him to the extreme and obeyed him genuinely and enthusiastically. He advised them to solemnize a true with them at any cost.

Quresh agreed to conclude a Peace Pact with Muslims on the following terms.

(1) There will be mutual truce for a period of 10 years. There will be no restriction on the movement of the parties in jurisdiction one another.

(2) I will be upon the discretion of the tribes to become ally of Quresh or Muslims and their rights will be same as of the parties upon one anothers.

(3) Next year Muslims will be permitted to have the rounds of Kaaba. They will not carry arms at that time, although they might be carrying with them while on journey.

(4) If any of the Quresh comes to Holy Prophet (Sal'am) getting converted he will be returned. But if any Muslim becomes transgressor and goes to Quresh he will not be returned to Muslims.

Last of the terms and conditions was infuriating for Muslims and all were excited except Abu Bakr (radhiallahoh). Hazrat Umar Farooq (radhiallahoh) was very much excited. But Holy Prophet (Sal'am) smiled at it and okayed. The document was written by Hazrat Ali Murteza (radhiallahoh). When he started writing with Bismillah ir rahman irrāhim (in the name of Allah) the Most Merciful, Benevolent) to which the representative of Quresh named Suhail raised objection. He told that we donot know who is Rahman.' He suggested to write Bi-ismik-Allahum. Holy Prophet (Sal'am) conceded to it and ordered to write as such.

Then in the next stage the para was written this agreement has reached between Muhammad, the Prophet of Allah and Quresh''

Suhail again objected. Then it was ordered by Prophet (Sal'am) to write it then between Muhammad Bin Abduhillah and Quresh'.

Quresh were very particular about the last condition of the agreement and thought that it will put a check on conversions. The condition had just been finalized and the document is being still prepared when Abu Jandal reached there. He was converted to Islam in Mecca and was put in captivity. He ran away from captivity and reached there in presence of Suhail.

Suhail demanded that Abu Jandal be handed over to him. Holy Prophet (Sal'am) told him that nothing will go against agreement after the document has been finalized and duly signed. Suhail was infuriated and threatened that he is in that condition not prepared to sign the Peace Pact. The very moment Prophet (Sal'am) ordered to hand over Abu Jandal to Suhail.

Quraish tied his hands on back within the camp of Muslims and chained him. Then they dragged him to carry back. At that moment Holy Prophet (Sal'am) had told Abu Jandal that Allah will help him.

Disgrace of Abu Jandal and tyrannic attitude and behaviour of Quresh had excited the Muslims and enraged them. But being under order of Holy Prophet (Sal'am) controlled themselves.

While Muslims were still at Hadeebia a party of 80-men from Mount Jaighav came early in the morning while Muslims were offering Salat. They intended to kill them. But were arrested. Yet, Holy Prophet (Sal'am) released them all.

On this incident the following Ayat of Surah Al-Fatha was revealed.'

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ  
 أَنْ أَظْفَرَكُمْ عَلَيْهِمْ. (سورة الفتح آية ٢٤)

Wa Hual-iazi Kaffa Aidi yabum Ankum Wa Aidi yakum  
 Anhum Be-batne Makkate Min Badde An Azfarakum  
 Alaihim.



"It is Allah who has stranded your enemies' hands against you in the valley of Mecca and so stranded your enemies hands against your enemies (after overwhelming them). Surah Alfatha was revealed after the pact of Hadeebia and Muslims had returned from that place to Madina.

When Abu Jandal got back in the prison he began to preach Islam in state of captivity.

It is stated whoever was deputed to watch Abu Jandal in prison, latters preachings converted him and he too was imprisoned by Quresh Hence, the newly converted and imprisoned also joined him. In this manner 300 men were converted to Islam.

At length Quresh were disillusioned and realized their fault in keeping such a conditions which is harming them. So they approached Hcly Prophet (Sal'am) to delete it. But he did not agree for the same and did not act contrary to the conditions of the pact.

It was at that stage that ordinary muslims could understand the long term benefits of the fact of Hadeebia and the most unpleasant turn agreed to of the same.

#### ADVANTAGES OF THE PACT OF HADEEBIA

According to Imam Zahri the first time of the agreement proved helpful in restoring normal movement and revived personal contacts between Madina and Mecca. The year the pact was signed this rate of conversion was highest and broke all the previous records.

#### GOING TO MECCA FOR PILGRIMAGE

According to the Pact of Hadeebia Muslims were entitled to go Mecca for Pilgrimage of Kaaba in the 7th year Hijra. Hence, Holy Prophet (Sal'am) reached Mecca with the strength of 2000 of Muslims. When Muslims had entered the city, Quresh locked their houses and climbed to Mount (Buqabees, under which the city is stands. They sat their and observed Muslim practices and their manners. For three days Holy Prophet (Sal'am) stayed in Mecca for Umrah and returned to Madina with all of the Party.

The Quresh were very much affected by this pi!grimage of Muslim and were impressed by this discipline, their manners and way of worship As a result hundreds of them attracted to it,

The houses of Quresh were intact and locked and nothing untoward had happed or reported by anyone of the Quresh.



## Chapter—XXVII

### Battle of Khybar (Muharram 7 Hijra)

Khybar is three stages away from Madina toward Syria. It is pure Jewish town protected by the fortresses all around it. After Hadeebia only a few days had passed (less than a month) when it was heard that Jews are preparing to attack Madina. They wanted to take revenge of the defeat at Ahzab in order to regain their lost prestige. Information was also received that 4000 warring tribals of Banu Ghatfan have also joined then upon the condition that in case of capture of Madina Jews will be paying half of the crop of Khybar to Banu Ghatfan. As muslims had in mind the difficulties which they had experienced at the time of stage on eve of Ahzab, hence they decided to forestall the enemy.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ

وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرًا تَأْخُذُونَهَا

**Laqad Radiallaho Anil Momeneena Iz yuba-eonaka  
Tabtash Shajarat Fa alema Ma Fi Quloobehim**

They had taken with them 1400 crusaders. Command of the Army was split into three divisions. Forward unit was under the command of Akasha Bin Mahsin Asadi (radhiallaho anho). The rear was under three command of Umar Bin Al-Khattab (radhiallaho anho). Command of the unit behind rear was to some other companion (radhiallaho anho). There were

20 women from among companions (radbiallaho anhuma) with the host for nursing service.

Islamic host had reached near the Khybar during the night. But they did not go in operation against the Jews—as it was the practice of Holy Prophet (Sal'am). Therefore, tents were raised and the host halted in the camp. The site was chosen by Habab Bin Al-manzar and it was in between Khybar and Ghatfans. It prevented Ghatfans to help Khyberites and they had to return.

Holy Prophet (Sal'am) had ordered that main camp will remain there and contingents will be sent therefrom. A mosque had already been raised.

The Main Camp Commandant was Hazrat Usman (radbiallaho anho)

There are 10 fortresses around Khybar town in which 1000 men lived fully armed.

These fortresses were divisible in its three

#### HUSOON NAZAATH

Naim fort, Nazaath, Husn Saab Bin Maaz, Alzubair comprized this group.

#### HUSOON SHUNNA

Husoon Shunna comprized of Shunna proper, Albar, Husn Ubbi.

#### HUSOON KATBIA

It included Qamoas Tabri, Hurn wateeh and Husn Salaban (also called Bani Al-haqeeq)

Mahmood Bin Muslima (radhiallaho anho) was made the operational commander of the host and started operation again Husoon Nazaath. But 5-6 days operations went futile. It was on 5 or 6th day when Mehmood (radhiallaho anho) was in leisure under the wall of the Nazaath fortress when a few Kanana Bin Al haqeeq rolled a stone from atop which martyred Hazrat Mahmood Bin Muslima (radhiallaho anho). Command was taken over by his brothers, Muhammad Bin Muslima. He suggested to cut down grass land. But after the action had been taken to this effect Hazrat Abu Bakr



(radhiallahoh anho) represented that after all the territory will have been conquered then why should we barren this land of our own hands. Hence, it was stopped immediately.

In the evening Muhammad Bin Muslima (radhiallahoh anho) came to Holy Prophet (Sal'am) and reported him the tragic incident of the martyrdom of his brother. He observed that the flag will be in the hand of the person whom Allah and Prophet (Sal'am) love and by Grace of Allah we shall emerge victorious. It aroused a desire in every one to take command next morning.

The previous night security in charge was Hazrat Uman Bin Alkhattab (radhiallahoh anho). He arrested a Jew while on patrolling and presented him to Holy Prophet (Sal'am) after he had finished Tahajjud. He talked to him.

The Jew sought protection for himself and his family as a precondition for disclosures of war secrets. The promise was made. He disclosed that Jews of Nazaath are sending their families to the Tart of Shunna and baring their cash and valuable goods in the Tart of Nazaath. He told that he knows the spot and soil show it when the fort will have been captured. Another information was given that in the fort of Shunna there are many tools that can be used to break into the fort and they are in the underground cells. He also promised to show those cells.

In the morning Holy Prophet (Sal'am) called Hazrat Ali Murteza (radhiallahoh anho). People told him that Hazrat Ali (radhiallahoh anho) had developed eye sore. Holy Prophet (Sal'am) called Ali (radhiallahoh anho) applied his spit to the eyes and all the trouble was cured. He asked him thus to lead a crusade and extend invitation of Islam prior to it. If a single person converts to Islam thereafter he will be more valuable than the booty. He sets the trend of war the fort of Naim. Marhab, the famous Jew wrestler came out to fight Ali (radhiallahoh anho). He presumed himself equal to 1000 wrestlers. Marhab was met by Amir (radhiallahoh anho). He took enemy sword on his shield. But when he attacked

him his sword fell short and injured his own person which proved fatal.

Then Hazrat Ali (radhiallahoh anho) came out to combat him. In his single stroke of sword the coat, iron helmet of Marhab was cut and the sword descended sharp into his skull and cut right to neck.

Yasar, the brother of Marhab was met by Zubair Bin Atawam (radhiallahoh anho) and slain.

Afterwards, an onslaught was ordered by Hazrat Ali (radhiallahoh anho) and Naim fort was captured. The same day Habab Bin Al-manzar (radhiallahoh anho) captured Saab fort, after 3 days siege. Muslims got sufficient quantity of, dates (fresh and dry), butter, olive oil, fats and cloth to the urgent requirements of the host. The tools and implements which were recovered from this fort helped to capture the Nazaath fort.

Now assault was made against Al-Zubair that was on a hilltop. The next day a defector-Jew came in the Muslim camp and told that they will not be able to capture Al-Zubair fort even for months together in the traditional manner. He then suggested that the water supply line of the fort which is deep underground be cut by blocking the channel. Hence, the same tactic was used which compelled them to come out of the fort. They were defeated out rightly by Muslims in the combat.

Then Husain Ali was assaulted. The defendants put-up very stiff resistance. In the meanwhile a man known as Ghizawan came out of the fort and was killed by Hazrat Habab (radhiallahoh anho).

It was followed by another dweller who martyred a Muslim and then Abu Dujana (radhiallahoh anho) met him and slave him. Now the Jews were overawed. Hazrat Dujana (radhiallahoh anho) exhorted the Muslim to plunge into action and scanning the walls of the Fort captured it at length Defendants ran away, leaving behind goats, clothes and other materials.



Husn Albar was attacked but Jews gave very tough resistance and when there was no other alternative the wall breakers (tools) were used by Muslims and after demolishing the walls the fort was captured.

#### KHALID BIN WALEED (RADHIALLAHO ANHO)

Khalid Bin Waleed was converted to Islam in 8th Hijra. He was the same person who was commander of a contingent of the enemy at Uhad. Then latter, after embracing Islam, he defeated Mussailma Kazzab and conquered Iraq and half of the Syria. His conversion, out of his own, is a miracle in itself.

#### UMRO BIN AAS (RADHIALLAHO ANHO)

He was also converted to Islam in the 8th year of Hijra. He was made leader of the Quresh deputation that had gone to Emperor of Habash against Muslim migrants. Then again, he is the person who during the caliph era of Umar (radhi allaho anho) had conquered Egypt.

The third person of the same status and cadre was Usman Ibn Talha (radhi allaho anho). He was key holder of Kaaba. When he came to Holy Prophet (Sal'am) to embrace Islam he remarked that Macca has offered piece of its heart to us.

#### ADI BIN HATIM TAI EMBRACES ISLAM (9.A-H)

In 9. A-H Yemenite Bani Tay mutineed against the regime of Ali Murteza (radhi allaho anho). The latter arrested them and sent to Madina. Amongst them was the daughter of the famous generous and kind hearted Hatim Tai. She represented to Holy Prophet (Sal'am) that she is daughter of Hatim Tai who was very kind hearted and generous person and fed the poor and hungry. Her brother had run away after being defeated. Hence she be granted amnesty.

Holy Prophet (Sal'am) after hearing her mercy petition observed :

*Thy father had the qualities like believers., And ordered her release along with all her relations. They all were granted travel expences and were given robes to clad themselves respectably.*

Adi Bin Hatim Tai has himself stated that he hated the very name of Holy Prophet (Sal'am) Because he was very staunch and conservative Christian and chief of the clan. He was given one fourth of the booty from his community. He used to think that he is on the truth full religion and ruler of his area. As such he needs not to embrace Islam. He had instructed his camels caretaker to keep eveready two smart camels at his house. And whenever there is any rumour about Muslim bandits near about their area he should be informed of its immediately.

So one day the camels caretaker come and informed that he has seen the flags of Muslim Army fluttering in the air and he should go on with the premeditated plan to counter them. As soon as he heard this he loaded all his valuables and necessities on two camels and took his wife and children with him to Syria. When his sister reached Syria to him after being released by order Holy Prophet (Sal'am) she told all about her release. Since she was a wiser women he asked her view about Islam and Muhammad (Sal'am). She advised him to go to Holy Prophet (Sal'am) at the earliest. Because if Muhammad (Sal'am) is a Prophet why should the virtues of the predecessors be spoiled if he (Prophet Sal'am) is a King even then there is no harm or insult at all in going to him.

It was on her advice that he came to Madina. At that time Holy Prophet (Sal'am) was in the mosque. He asked who he was? When he told that he was Adi Bin Hatim Tai Prophet (Sal'am) took him to his home. While they were on way to home an aged woman met in the way and stopped him for a very long period. Adi thought the person (Prophet Sal'am) cannot be a King then.

When Holy Prophet (Sal'am) reached home he threw a leather cushion filled with palm leaves before him and asked him to sit down upon that. He insisted him to sit down upon it instead. But he again asked him to sit down upon that and himself sat on the floor. Again it struck to his mind that the person (Holy Prophet Sal'am) cannot be a King to do like that.



Holy Prophet (Sal'am) then reminded him that he (Adi) was a Rocosian Christian and received one fourth of the booty or unearned income which is illegitimate as per latter religion. Adi admitted everything.

Then Prophet (Sal'am) questioned him as to what is preventing him from accepting Islam.

Perhaps he is thinking that the lot of the Muslims are quite poor people. But the time is nearer when affluence of wealth will not find its ready warm receiver if he thinks the number of Muslims is meagre and his enemies are large, but the time is coming when they will grow so large in number that a woman shall travel from Qadsia to perform Hajj alone. Similarly Muslims will yield political power and rule far and vast and white Palace of Nausherwan will be conquered by Muslims.

Now there must be no hitch in accepting Islam for Adi since there can be no God except Allah and there is none Greater than Him.

Giving an account of the talk between them Adi says that he had no hesitation in converting to Islam. Holy Prophet (Sal'am) was exceptionally pleased and his face was brightened.

Hardly, third year was running to this event when Adi saw that the land of Babalon was conquered by Muslims and a woman was seen travelling alone for Hajj pilgrimage. He believed that the third forecast will also be fulfilled within no far off period. (Tabri-Adi expired in 68 Hijra at the age of 120 yrs in Koofa)

## Chapter-XXVIII

### Haj and its Philosophy

It is fifth essential of Islam.

In order to understand its significance and social advantage it is necessary to remember that Islamic practices or its essentials are aimed at universal Brotherhood among the Muslims of the entire world. Just as visiting mosque for five time prayers aims at fastering brotherhood among the people of the particular area. Friday Prayer aims at fostering friendships among the Muslims of a city or in case the city is large there are different Jama Masjid for the convenience of the people. Similarly, the yearly congregations on eve of Idulfitar and Iduladh are held in Idgah on these occasions the people of the surrounding Rural and Suburban places get a chance to strength their mutual ties.

With the same motive the Haj is conditionally essential once in life. It aims at international brotherhood among the Muslim Community and its advantages are that of an International conference for fastering friendly relations and strengthening of ties among themselves.

#### THE SIGNIFICANCE OF HAJ

The uniform for Haj is unstitched as it was used by Hazrat Adam (alaihissalam) and it counts for apparent uniformity.

The place for Haj is the first Shrine of the world built by Hazrat Ibrahim (alaihissalam) who is Great Grand Prophet for Samis Jews, Christians and Muslims alike.

Haj is a dignity for Muslims and a combination of benefits from many worldly point of views.



In Islam Haj was decreed essential in 9th Hijra and Hazrat Abu Bakr Siddique (Radhi allaho anho) was the leader of first batch of Muslims of the strength of 300.

It was followed by proclamation of a decree of the Prophet (Sal'am) which was read by Hazrat Ali Murteza (radhi allaho anho). The proclamation consisted of the 40 Ayat of Surah Bur at plus the announcement that thereafter none of the non-believers shall ever enter into the Kabba and none shall take rounds of the shrine in state of bare person.

#### HAJ-PILGRIMAGE OF HOLY PROPHET (SAL'AM) IN 10-HIJRA

When Holy Prophet (Sal'am) intended to go on Haj Pilgrimage in 10-Hijra an announcement was made to that effect and groups of Muslims from all arounds began to assemble in Madina.

Holy Prophet (Sal'am) tied Ahram in Zilhaleefa and started for Mecca raising slogans.

لَتَيْبِكَ اللَّهُمَّ لَتَيْبِكَ لَا شَرِيكَ لَكَ لَتَيْبِكَ - إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Lab-baika Alla humma Lab-baika La Shareeka Laka Lab  
baika Innal Mamda Wan Nemata Laka Wal Mulka La  
Shareeka Laka.

When he approached Mecca stayed at Zee Tawa for some time and then entered Mecca via upper Region alongwith his multitude Companions and performed Haj in broad day light.

After word he went up to the hills of Safa and Marvah and facing twowards Kaaba recited

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا نَجْوَةَ عَدَا وَنَصْرَةَ عَبْدٍ كَذَبْتُمْ الْأَحْزَابَ وَحْدَهُ

La Ilaha Illallaho Wahdahu La Shareeka Lahu Lahul  
Mulko Wa Lahul Hamdo Wa Huwa Ala Kulle Shain  
Qadeer. La Ilaha Illallaho Wahdahu Injaz Wadahu  
Wansur Abdahu Wahzamil Ahzaaba Wabdahu.

He left his Mecca sojourning abode on 8th of Zilhijja and stayed in Minna for Zuhr, Asr, Maghreb and Isha.

On 9th he landed in Valley of Numrah it is in between 'Arafat Mazulfa' Passing his day these he entered Arafat. An estimate of the strength of the crowd was made as 144000. There he delivered a Seremon.



## Chapter—XXIX

### Sermon Hujjatul Vida

(1) يَا أَيُّهَا النَّاسُ إِنِّي لَا أَرَىٰ لِي وَلَا لِيَاكُمْ جَمْعًا فِي هَذَا الْمَجْلِسِ أَبَدًا

(1) Ya Ayyuhan Naso Inni La Arani wa Iyyakum Najt-ameo Fi Hazal Majlies Aba-dan.

1. O'people I think that myself and you will never get in such an assembly again :

(2) إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا - وَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ أَلَا تَرَجِعُونَ بَعْدِي ضَلَالًا لَا يَضُرُّكُمْ بَعْضُكُمْ بِرَأْيِ بَعْضٍ ۚ

(2) Inna Dema-akum Wa Amwalakum Wa Era zakum Haramun Alaikum Ka Hurmate Yaume kum Haza Fi Baladekum Haza Fi Soaare kun Haza Wa Sa-th Laqqanna Rabbakum Fa-yas-alokum An Aamaale-kum Ala Fala Tarje-oo Baadi Dalalan Yadrebo Baado kum Reqaba Badin.

2. You are bound to respect one another's life property and honour in the same manner as you are respecting this day, this city and this month. Because you have to present yourself before Allah and be questioned by him in respect of your actions. Be warned of that you are not to be misled after me and not to clash with one another amongst you..

(3) أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَامِي مَوْضُوعٌ ۚ  
وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَإِنْ أَوَّلَ دِمَاضِعٍ مِنْ دِمَائِنَا دِمَ ابْنِ  
رَبِيعَةَ بْنِ الْحَارِثِ كَانَ مُسْتَرْضِعًا فِي بَيْتِي سَعْدٍ فَقَتَلَهُ هَذَا  
وَرَبَّاءُ الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ رِبَاءٍ أَضْعُرُ بِنَا نَارِ بَاعْتَابِ بْنِ عَبْدِ  
مُطَّلِبٍ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ ۚ

(3) Ala Kullo Shai-in Min Amril Jaahili ate Tahta Qadami Maudoon.

Wa Demaul Jaahiliate Maudoo atun Wa Anna Awwala Damin. Ada-o Min Demaena Damo-bne Rabee-atabnal Harise Kana Mustardi-an Fi Bani Saadin Fa-qa-talahu Muzailun. Wa Rebal jahel-iate Mandooatun Wa Awwalo Reba Ada-o Rabana Reba Abbas-ibne Abdil- Muttalib Fa-innahu Madoo-un Kullohu.

3. O people I trample everything under my feet that belonged to the era of darkness and ignorance.

I annul all previous claims of murder. The first murder of the person of Ibne Rabia Bin Alharis committed by Hazeel. Likewise the interest of my family against others is also annulled, first being that of Abbas Bin Abdul Mastafa. The entire amount is given up.

(4) فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَاسْتَحْلَلْتُمْ  
فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ وَلَكُمْ عَلَيْهِنَّ أَلَا يُؤْطَيْنَ فُرُوجَهُنَّ  
أَحَدًا أَنْكَرَهُنَّ فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَجٍ ۚ

(5) وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ  
وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِذْ ائْتَمَرْتُمْ بِهِ كِتَابَ اللَّهِ



(4) Fat-taqullaha Fin- nisa-e Fa-innkaum Akhaztomoo- honna Be-amanillahe Was tahlaltun Furoojahuma Be- kalamatillahe Wa Lakum Alaihna Ala Yute-anna Furoo- shakum Ahadan Takrahoonahu Fa-in Fa-alna Zalika Fadre boohuuna Darban Ghaira Zubarrabin.

Wa Lahuuna Alaikum Rizqohunna Wakiswatobuuna Bil Maarofe.

5. Wa qad Tarakto Feekum Ma Lan Tudilloo Baadahu In-e-tasamtum Behi Kitaballahe.

4. Fear of Allah regarding your wives. They are made wives in the name of Allah and they are legitimized by mean of Allah's words. It is your right upon them that they should not allow any body to leap in the beds meant exclusively for you. But if they do so otherwise punish them within bounds not causing permanent injury on their part they enjoy a right upon you that you should feed and clad them to the best of your capacities.

5. I am leaving behind for you such a thing that if you hold it fast you will not be misled. That is the Book of Allah the Holy Quran.

٦، يَا أَيُّهَا النَّاسُ إِنَّهُ لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدَكُمْ أَلْفَاعِبِدُوا وَارْتَبِعُوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُوا زَكَاةَ أَمْوَالِكُمْ طَيِّبَةً بِهَا نَفْسُكُمْ وَحُجُّوا بَيْتَ رَبِّكُمْ وَأَطِيعُوا أَمْرِي أَمْرَكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ

6. Ayyuhannaso Annahu La Nabeeya Baadi Wa La Ummata Baadakum Illa Faabodu Rabbakum Wa Salloo Khamsokum Wa Soomu Shahrakum Wa Addoo Lakata Awwatekum Tayyebatan Beha anfosakum Wa Tahejjoon Baita Rabbekum Wa Ateoo Mlata Amrekum Tadkhaloo Jaunata Rabbekum.

6. Be it clear to you that neither there is any Prophet to come afterwords nor there will be any other following raised hereafter. Worship your creater, offer five time Salat, daily observe one month fasts during Ramadhan in a year. Pay Zakat of your assets pleasanty and perform Haj. And obey your

Semise and religions authorities. As a reward you will get entry into the Parapise of Allah.

٧، وَأَنْتُمْ تَسْأَلُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ

قَالُوا نَشْهَدُ أَنَّكَ

قَدْ بَلَغْتَ

وَأَدَّيْتَ

وَلَصَّحْتَ

فَقَالَ بِأَصْبَعِهِ السَّبَابَةَ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَبْكِنُهَا إِلَى النَّاسِ -

اللَّهُمَّ أَشْهَدُ

اللَّهُمَّ أَشْهَدُ

اللَّهُمَّ أَشْهَدُ

ثَلَاثَ مَرَّاتٍ

7. Wa Antum Tasaloona Anni Fama Antum Qa-e-loon Qaloo Nashhada Inaaka Qad Ballaghta Wa Addaita Wa Nasahta Faqala Be Asba-e-his Sababata Yarfa-oho Ilas- Sama-e-Wa Yankatoha Ilau-nase.

Allabuma Isbhad.

Allahumma Ishhad.

Allahumma Isbhad.

Salasa Marratin.

7 You will be questioned, on the day of Judgment, about myself also-Let me know hence what reply you will give there.

All present told that they hear testimony of the fact that he has conveyed allright Allah's message and has discharged his obligations of an Apostle or Prophet. He has made them realize false and true. At that moment Holy Prophet (Sal'am)



raised his forefinger and pointed towards them saying O'Allah be witness what the people are saying about me. Be witness that their testimony is quit clear, and explicit.

هَذَا الَّذِي بَلَغَ الشَّاهِدُ الْغَائِبَ فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ  
أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ بِهِ .

8. Ala la-yuballeghu Sh-Shaidul Gha-eba Fa-la-alla  
Baada Man ynballeggh-hu Anyyakoona Aw-aa Lahu Mia  
Baadin Mau Sa-me-ahu.

8. Those who are present here are dutybound to preach those who are not present here on occasion about all the things being told to them. As it is quite possible that they might be more careful and particular about there things than many of those who are present here in this assembly.

#### POINTS OF STRESS IN HIS LAST SERMON

It is worth noting for the readers that Holy Prophet (Sal'am) stressed to act according to the Holy Book and claimed that such a person will never be misled.

Secondly, he has conjoined upon every Muslims to protect and honour mutual rights of one another as their individual and collective sacred duty.

Thirdly, the rights of husbands and wives and their limitations.

Fourthly, he has secured the testimony his following about his mission of Apostleship and Prophethood.

Fifthly, he has made it an obligatory duty of every Muslim (individual and collective) to do preaching.

As soon as he finished his sermon the following Ayat was revealed then and there :

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۝

Al-yauma Akmalata hakum Deenahum Wa Atmamta  
Alaikum Ne.mati Wa Radeeto la-kumul Islama Deena  
"To day I have perfected your religion for you. And  
have thereby perfected My Mercy upon you And I have chosen

for you the path of Islam."

On the day of Nahar Holy Prophet (Sal'am) sacrificed 63 camels from his own hand and 27 more were followed on his behalf by Hazrat Ali Murteza (radhiallaho anho) at Minaa the abode of offering sacrifice since the days of Abraham (alabissalam). Then he returned to Kaaba for rounds.

In performance of all these rituals he was followed by all the companions numbring 144000.

Holy Prophet (Sal'am) took to this pilgrimage with a view to preaching of Islam and establish rituals-Since it was his last sermon it is called. Hijatul Bilagh and on account of his direct address to Ummah in which he had sought their opinion it is also called 'Hujjat ul Vida'.

#### SERMON OF GHADEER

While on way back to Madina Hazrat Bureeda Aslami (radhiallaho anho) complained against Hazrat Ali Murteza (radhiallaho anho) in respect of certain irregularities allegedly committed by the latter indistribution of booty on behalf of Government of Yemen. It made him to deliver a sermon. In which he described the virtues of the family concerns of the Prophet (Sal'am), i.e. Ahle Bait (radhwanul alaihim) He held the hand of Hazrat Ali (radhiallaho anho) and declared :

"Ali is also the master of what ever I am."

After it Hazrat umar farooq (radhiallaho anho) congratulated Hazrat Ali (radhiallaho anho) and Bureeda (radhi allaho anho) also loved and followed him throughout rest of his life until he was martyred in the battle of Jamal.

As a matter of fact the complaint of Hazrat Bureeda (radhiallaho anho) was based on wrong notion.

#### THE YEAR 11 HIJZRA - DEMISE OF THE PROPHET (SAL'AM)

The year 11 Hijra is remembered as it the year in which Holy Prophet (Sal'am) departed from this mortal world.

Right six month before it following Surah was revealed:



إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَبْغُونَ فِي دِينِ اللَّهِ أَنْوَاجًا ۖ فَسَبِّحْ  
بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ۗ إِنَّهُ كَانَ تَوَّابًا ۝

Iza Ja-a Nasrullahe wal Fatho wa Raitan Nasa yad  
kholoona Fi Deenillahe Afwaja Fa-sabbeh Behamde  
Rabbeka wastaghfirho Innahu Kana Tawwaba.

“When Allah’s help and Victory has been effected And thou hast seen people enjoining the path of Allah in hosts- Then do praise of Allah and this memorization and seek His foregiveness Because, it is He who is worth turning to.”

Holy Prophat (Sal’am) had understood that this year he is to depart form this mortal world.

In his last Ramadhan (10th year of Hijra) Holy Prophet (Sal’am) went in Aitekaf for 20 days instead of 10. The reason for it that he told to his daughter fatma Batool (radhiiallaho anhu) was the same i.e. my end seems nearer now.

## THE LAST DAY

It was Monday, the 12th of Rabiul Awwal, 11th year of Hijra, the last day of Holy Prophet (Sal’am) when during the Morning prayer (fajr) he raised the curtain that had parted the mosque from Hazrat Aisha (radhiiallaho anha)’s house. The sight of the prayer pleased him because it was the fruit of his teachings and preachings that was before him. His face that had grown weak was brightened due to the view of prayer and smile prevailed As described in ‘Sahih Muslim’ his face seemed like the leaf of Holy Quran.

At first Hazrat Abu Bakr (radhiiallaho anho) took it for Prophet (Sal’am)’s desire to join in Salat which made him step aside But Holy Prophet (Sal’am) beacond him to go on with it. It caused greater relief to the anxiety ridden Camp- anions (radhiiallaho anho) Then he drew the curtain again. It was the last prayer occasion for Holy Prophet (Sal’am)

As the day broadened, he called his beloved daughter fatima Batool (alaihissalam) and whespered something which made her weep then again whispered which made her smile. As per her report the first he had told that he is now leaving this world. The second he told that of all the kins she will be the first to join him there. The same day Holy Prophet (Sal’am) gave her the glad tiding of being ‘Syeda a Nisaul Alameen-the leader of the ladies of the worlds’.

When seeing his agony Syeda fatima Zehra (radhiiallaho anho) murmured how excessive this agony is Prophet (Sal’am) replied that her father will not have any other agony there- after.

Then Hasan and Husain (radhiiallaho anhum) were called in and were kissed by him. He asked all to accord due respect to them. Now the wives (radhiiallho anhum) were called in and tendered advice.

Lastly, Hazrat Ali Murteza (radhiiallaho anho) was called in. He took the head of Holy Prophet (Sal’am) on his abdomen He was also tendered advice At that time Hazrat Ali (radhi allaho anho) face had the reflection of Prophet (Sal’am)’s holy face.



It is at that moment when he told :

..... الصَّلَاةُ الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ.

As- Salaato As-Salaato wa Ma Ma-lakat Aimaanokum.

According to Hazrat Anas (radhiallahoh anho) it was the last will of Holy Prophet (Sal'am). Hazrat Aisha Siddiqui (radhiallahoh anha) confirms that words were repeated several times by him.

#### THE AGONY OF DEATH

Soon thereafter the agony of death began. At that moment Hazrat Aishia (radhiallahoh anha) was behind the Prophet (Sal'am) to support him. The cup of water was kept near his head and he dipped his hand in it and wetted his face by it. His face was turning red and pale alternately and he was murmuring frequently :

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ سَكْرَاتٍ

La-Ilaha Illallahoh Inna bil Maute Sa-ka-ratin

In the meanwhile Abdur Rahman Bin Abu Bakr (radhiallahoh anho) arrived with a fresh miswak in his hand which was jozed by Holy Prophet (Sal'am). Seeing it Siddiqua (radhiallahoh anho) softened it with her own teeth and the departing Prophet (Sal'am used it). Then he raised his hand a little and spoke his lost words.

اللَّهُمَّ الرَّفِيقَ الْأَعْلَى

Allahummar. Rafeeqal-Aala.

And his end. His hand had lowered and pupils risen. The day was Monday, the 12th Rabi ul awwal, 11th year of Hijra at the age 61 years and 4 day from Lunar calender:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ

أَفَانِ مِتَّ فَهُمْ الْخَالِدُونَ

Inna Lillaha wa Inna Ila-ih-e Ra-jeoon A-Faim-milta Fa-humul khaledoon.

COMMENT BY SYEDA ZUHRA (Radhiallahoh anho)

يَا أَبَتَاهُ، أَجَابَ رَبَّادَعَاهُ يَا أَبَتَاهُ إِلَى جَنَّةِ الْفِرْدَوْسِ مَا دَاوَاهُ. يَا أَبَتَاهُ إِلَى جِبْرَيْلَ نَسَعَاهُ.

Ya Aba-taho Ajaba Rabbau Da-aaho ya Aba-taho Ila Jannatil Firdausa Mawaho. Ya Aba-taho Ila Jibreela Nau aaho.

"Dear father has responded to the call of Truth and has descended into Paradise-Alas! who can convey the news of his departure to Jibrail (alaihissalam)."

Then she desired "the soul of Fatima be taken to the soul of Muhammad (Sal'am). Allah! bless me with the right of Muhammad (Sal'am)-Do not deprive me from the reward of this distress & agony-And do not deprive me from the inter cession of Muhammad (Sal'am). On the Day of Judgment."

Hazrat Aisha (radhiallahoh anha) observed :

The prophet who opted penury Visa Vis affluence and humbleness over strength.

The fosterer of religion who never slept comfortably for whole of the night due to the anxiety of the sinny following.—

Who always countered his self with all his might and strength.

Who never attracted towards worldly charms who never closed doors on needy and poor whose consciosness and moral could not be overwhelmed by any distress and torture at the hands of enemies. Alas! Whose sparkling white teeth were blown out by stones :—

Whose illuminating forehead was injured has left this world today.

Companions of Holy Prophet (Sal'am) received the news of the death with awe and distress. Some lost their narms, ran amok and fled to woods-others were stumed and dumb founded.

Hazrat Umar Farooq (radhiallahoh anho) was not convinced of the event after hearing the news-Abu Bakr Siddique



بِأَبِي أَنْتَ وَأُمِّي لَقَدْ انْقَطَعَ بِمَوْتِكَ مَا لَمْ يَنْقَطِعْ بِمَوْتِ غَيْرِكَ مِنَ  
النُّبُوَّةِ وَالْإِبْنَاءِ وَالْأَخْبَارِ مِنَ الْمَاءِ خَصَصْتَ حَتَّى صِرْتَ مُسَلِّياً عَمَّنْ  
سِوَاكَ وَعَمَّمْتَ حَتَّى صَارَ النَّاسُ فِيكَ سِوَاءً وَلَوْلَا أَنْكَ أَمَرْتَ  
بِالصَّبْرِ وَتَهَيْتَ عَنِ الْجَزَعِ لَأَنْفَذْنَا عَلَيْكَ مَاءَ الشَّيْبِ وَلَكَانَ  
الدَّاءُ مِمَّا طَلَا وَالْكَيْدُ مِمَّا لَفَا - وَقَلَّا لَكَ وَلَكِنَّهُ مَا تَمَلِّكَ سَرْدٌ وَلَا تَسْتَطِيعُ  
دَفْعَهُ بِأَبِي أَنْتَ وَأُمِّي أَذْكَرُنَا عِنْدَ رَبِّكَ وَاجْعَلْنَا مِنْ بَالِكَ ۞

Be-abi Anta Wa Ummi Laqad Inqata-aa Be-manteka Ma  
Lan Yanqate Benante Ghaireka Mioan-Nuboo-wate wal  
Abnae wal Akhba-ris-Samae Khasasta Hatta Sirto Musalli  
an Am man Sewaka Wa Amamta Hatta Sarau-ha-so Fika  
Sawa-an Wa Lan La Innaka Amarta Bis-Sabre Wa  
Nahaita Anil-Jazae Lanfazna Alaika Alaika Ma-ash.  
Shoyoone Wa Lakanad da-o Mainma Tala wal Kaido  
Mohalefan Wa Qallan Laka Wa Lakinnahu Ma Namleko  
Riddahu Wa La Nasteteo Daf-ahu Be-abi Anta Wa  
Ummi Uzkurna Inda Rabbeka Wajalna Min Baleka

Let my parents be sacrificed on you! your death has caused a permanent disrapture which in case of others had not happened —That is the system of Apostleship, knowledge of the unknowable and Revelation have dismantled for ever.

Your death is an exception shock otherwise nothing has remained shocking or distressing in the world had you not taught us to be contented and patient under all circumstances and refrain from lamenting we would have rolled out abundant tears on you although the grief would have not gone. Because it is past remedy and is indispensable.

Let my parents he sacrificed on you! Make our mention in assembly of Allah and do not forget us.

Holy Prophet (Sal'am)'s body was shrouded in three pieces of cloth.

(radhiallaho anho) came into the house-sighted the dead body kissed the lips and forehead rolled out tears and observed :—

“Let my parents be sacrificed on thee, Allah will not subject thee to double death-It was the only death meant for thee.”

Then he came into the mosque and announced the death of the Prophet (Sal'am) after praising and glorification of Allah :

أَمَّا بَعْدُ - فَمَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا أَقْدَمَاتٌ وَمَنْ كَانَ مِنْكُمْ  
يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ قَالَ اللَّهُ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ  
الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ  
فَلَنَ يَصُرَ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ○

Amma Baado Fa-man Kana Minkum Yaabodo Muham-  
madan Fa-inna Muhammadan Qad Mata wa Man  
Kana Minkum yabodullaha Fa-innallaha Hayyun La  
Yamooto.

Qalallaho Wa Ma Muhammadun Illa Rasoolun Qad  
Khalat Min Qablehir Rusulo A Fa-in-mata Aw Qutelan  
Qalabtum Ala Aa-qabekum Wa Many-Yanqalibo Ala  
Aqebaibe Falany Yadur ralla-ha Shai-an Wa Sayajzilla-  
hush-Sha-kereena.

“Be clear to all concerned that whoever worshipped for Muhammad (Sal'am) he should note that he has died-And whoever worshipped Allah-undoubtedly He is alive and he is immortal. Allah has himself said Muhammad is an Apostle there have been Apostles even before him also. Whether, in case he has died or martyred, you will take to about turn. And if anyone does so he will do no harm to Allah-rewards everbetter to the gratefuls.—”

#### BATHING OF THE DEAD BODY AND SHROUDING

Hazrat Ali Murteza (radhiallaho anho) gave bath to the dead body of Holy Prophet (Sal'am). At that time he was observing :



### FUNERAL PRAYER-

His body was kept where he had expired. The 'Hujra' was small. Hence the funeral prayer was offered in batches of ten only. First family members, then Muhajir men and women and children and last of all Ansars, women and children offered the prayer. It took very longer period to finish up with the funeral prayer. There was no Imam to lead this prayer.

The burial had taken place after 32 hours of death on wednesday evening.

**Inna Lilla-he Wa Inna Ilaihe Ra-je-oon.**

PRAYER OF HIS FUNERAL WAS AS FOLLOWS :

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا - اللَّهُمَّ رَبَّنَا نَبِيَّكَ وَسَعْدَيْكَ صَلِّوْةَ اللَّهِ  
وَلَمَلَائِكَتِهِ الْمُقَرَّبِينَ وَالتَّيِّبِينَ وَالصَّالِحِينَ وَمَا سَبَّحَكَ  
مِنْ شَيْءٍ يَبَارِكُ الْعَالَمِينَ عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَسَيِّدِ  
الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَرَسُولِ رَبِّ الْعَالَمِينَ الشَّاهِدِ الْمُبَشِّرِ  
الدَّاعِي بِإِذْنِكَ السَّرَاحِ الْمُنِيرِ وَيَبَارِكُ عَلَيْكَ وَسَلِّمْ عَلَيْهِ

**Innalla-ha Wa Mala-ekathlu Yusalloona Alan-Nabeeye Ya.  
Ayyuhallazeena Aa-manoo Salloo Alaihe Wa Sallemoo  
Tasleema. Allahumma Rabbana Labbaika Wa Sa-daika  
Sala-tulla-hil Barrir Rabeem. Wal mala-ekatohul  
Muqarrrebeena Wan-nabeeyeena was-Siddeeqeena was  
Saleheena Wa Ma Sabbaha Laka Min Shai-in Ya Rabbal-  
Aa-lameena Ala Muhammad-ibne-Abdilla-he Khatamin-  
Nabeey-eena wa Sayyedil Mursaleena Wa Ima-mil Mutta-  
qeena Wa Rasoolle Rabbil Aa-lameenash-Shahidil Muba-  
shshirid. Da-ee Be-iznakas-Sira-jil Muneere wa Baraka  
Alaihe wa Sallam.**

### Chapter-XXX

#### Outward Behaviour of Muhammad Teachings of the Prophet (Sal'am)

The discription of the events that had taken place in the life of Holy Prophet (Sal'am) are pointer to the difficulties in the way of preaching of Islam, proetamation of Apostleship and protection of the belivers interests. Because, the cantry he belonged to had plunged into complete darkness. There was no law and order, barberism was reigning supreme. And in the those conditions of living proclaiming Apostleship was not an ordinary thing. Braving that situation in wake of extremely distressing circumstances and avowed enmity was not easy.

But emerging to success of the mission of Holy Prophet (Sal'am) and gaining popularity of Islam in his life time owe to large extent to the excellence of outward behaviour of Holy Prophet (Sal'am) As destined by Allah to get on that pitch, undoubtedly it was a boon from Almighty.

The events that took place during the life time of Prophet (Sal'am) are a pattern or model for others to follow.

In the present chapter only those aspects of his life are being mentioned that are his personal attributes as an individual and the aspects that are concerned with his Apostleship are leaving untouched. Any behavior can follow him. As it is said :

قَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Qad kana Lakum Fi Rasoolilla he Uswatun Hasanatun

'There is the best example of Muhammad for you to follow.'



He was illiterate-did not know reading and writing and did not get any opportunity to avail the company of any scholar before attaining Apostlehood.

Unlike to the social necessity of that time he did not acquire any training in shafting, Fencing, riding and all othing that were a must for upholding family reputation and acquiring status.

In this connection Sedew writes :

Holy Prophet (Sal'am) had a smiling face, was of social nature quiet. He never talked loose or indulged in gossip and memoarized Allah in abundance. He was exceltant in giving opinion and a man of best prudence.

His judgment was never affected by nearness of the person or being at any distance he loved poor and did never humble anyone on account of being poor. He respect everyone whoever came to him and was never impressed by kings. He was able to read hearty of the people, knew their intentions and endured any short coming of the poor. He never took leave from anyone present. Visitors sought permission to leave on their part the did all his personal work from his own hand indivelig repair of clothes and shoes. He always accepted invitations and felt pleasure in entertaining guests. He was exceptionally courteou to his apponents and enemies and showed respect even to his enemies.

Imam Ghizali (rahmatullah alaih) further writes :

He fed his animals himself used to dine with servants. Always was first in saluting others-elders or minors. He always wolked hand in hand with his companion and didnot disting wish between boss and slave, rich and poor. He was ever-smiling but did never laugh.

Generally he was courteou and showed kindness to others and was never tempted by any thing under any circumstances. His head was always bent.

Shah Waliullah (rahmatullah alaih) notes that Holy Prophet (Sal'am) influenced his visitors to the extent that whoever saw him was astonished and whoever sat near him became his fan.

People belonging to his clan and his servants had his special favour. Anas (radhiallaho anho) served him for 10 years but throught this period he was never displeased with him nor spoke a single word harsh or crude.

#### QUITNESS AND SPEECH

Moreoften than not Holy Prophet (Sal'am), remained quiet and did never speak unnessarily, He was endowed with such a manner of speech that the listener was vey much inflnened and even his opponents recognized this out standing quality. It was on this account that his apponents propagated that Muhammad (Sal'am) was a wizard and moulded anyone who talked to him.

#### LAUGHING AND WEEPING

It is mentioned that Holy Prophet (Sal'am) never raised any laughter-his smile was all for any occasion.

It is also noted that usually in Tahajjud he brokedown and wept.

On demise of any simeere person his eyes filled with tears and when his infant son Ibrahim (Salamullah alih) passed away and was laid in this grave his eyes had become tearful and he commented.

The eyes are rending and this heart is filled with sorrow. Still we speak the same that is likedly our Master. We are grieved, Ibrahim, on account of thee.

There was yet another occasion when the infant daughter of Zainab (radhiallaho anho) was breathing his last that he lifted her in his arms with tearful eyes. When Saad (radhi-allaho anho) interoupted him that it is out of softness that Allah has filled in the hearts of his servants. And Allah is Meraful to those whose hearts are saft and likewise.

(Bukhari An Asama Bin Zaid)

Once Ibn Masud (radhiallaho anho) was reciting Holy Quran When he reached the Ayat :

"What will happen when on each ummah (following) a Witness will stand and we will make you stand as witness on all followings (ummah)" he asked him to stay. When Ibn Masood looked upon him tears were rolling out from his



eyes. (Bukhari An Ibn Masud).

#### INSTRUCTIONS ABOUT FOOD

It was his instruction not to sleep at night without food because it causes growing old. He also forbade anyone to sleep soon after taking evening meal. He asked people to take lesser quantity in such a manner that one third of the stomach should be filled with food, one third with the water and the remaining one third empty for facility of digestive function. Then he advised to use vegetables and fruits with their respective.

#### ABOUT AILMENTS AND PATIENTS

He always advised to adopt full preventive measures in case of epidemics and infective disease and asked healthy to take care against infections. He always advised to take patients for treatment to a good physician and carry out full instructions.

#### ADVICE TO PHYSICIANS—

He advised immature physicians to hands off from practice in medicine because it was harmful for patient.

He advised physicians not to use banned drugs or substances as it want cure their patients.

#### INQUIRING ABOUT THE HEALTH OF PATIENTS

He was very particular about inquiring the patients and paid visit to ailing companions (radhiallaho anhum). He asked patients about his taste for eating or sipping etc. In case any body desired for any thing that is not harmful for him he was pleased to manage that. There was a certain Jew boy who served him. Once when he fell ill Prophet (Sal'am) paid a visit to him to inquire about health.

He asked to talk medicine to every patient and reminded that Allah has assigned curative power to particular drugs.

#### DELIVERING SERMON

He used to ascend on a pulpit and where there is no pulpit he stood on the ground to deliver sermon. It was always started with the testimony and ended on Seeking Allah forgiveness. None of his sermon went without Quran quotations and preaching of Islamic doctrines.

كَانَ يَخْتَابُو فِي كُلِّ وَقْتٍ بِمَا تَقْتَضِيهِ حَاجَةُ الْمَخَاطِبِينَ وَمَصْلَحَتُهُمْ

**Kana Yakhtabo Fi Kulle Waqtin Bema Taqtazeeho Hajatal Mukhatabeena Wa Maslehatohum.**

He always touched topical significance in his sermons and drew attention of the Muslims towards current situation and their altitude.

Though on every Friday he normally deliver sermon but on other occasions also he use to take to it.

It was his custom to hold a staff in his hand while on pulpit and sometimes held bow. During sermoning he sometimes used to take support of the bow or staff.

Allama Ibn Qayyam (rahmatullah alaih) has denied propaganda of non-belivers that while on pulpit he held sword in his hand. He further points out that sermoning started from Madina which was conquered by preaching Holy Quran. Hence it was meaningless to allege that he held sword on those occasions.

#### SADAQA & HADIA

While he did not accept any sadaqa he accepted Hadia. He usually accepted hadia from Jews and Christians-but refused from Paganes on his part also he sent gifts to Jews and Christians.

This is also evident that he had accepted from Maquqash Mati Shah of Egypt a mule which he rode even on eve of Hunain. But refused the horse from Amir Bin Malik who was Pagan.

Valuable gifts received by him were normally distributed among companions.

#### EULOGY

Holy Prophet (Sal'am) asked his companions not to eulogize him in the manner signifying any weakness of predecessors.

He used to say



لَا تَخَيَّرُوا بَيْنَ الْأَنْبِيَاءِ بِمُخَارِمِي عَنِّي سَعِيدُ خُدْرِي -

**La Takhayyaroo Bainal Hmbia-e Bukha-ri An Abee Sayeedin Khudri.**

(Bukhari, an Abi Saeed Khudri)

Do not take to such manner the eulogy which points of Prophets to weakness between them.

He happened to be in a marriage party where girls were singing songs of their ancestors deeds and also that midst \*hem is an Apostle who fore casts the future.

#### DISILLUSION OF WRONG FAITH

The day when the son of Holy Prophet (Sal'am) Syedna Ibrahim passed away coincided with solar eclipse. People oegan to say that due to the death the sun has eclipsed. But he corrected them by saying that Sun and Moon do not eclipse due to any body's death. They have different reasons for the same.

#### PUBLIC CONVENIENCE DULY CONSIDERED

Before Islam when Quresh had raised structure of Kaaba it was not properly constructed and there was only one door for entrance and exits. Holy Prophet (Sal'am) once told told Hazrat Aisha (radhiallaho anho) that

لَوْلَا أَنَّ قَوْمَكَ حَدِيثٌ عَاهَدْتُمْ بِكُفْرِنَقَضْتِ الْكَعْبَةَ فَجَعَلْتِ لَهَا  
بَابَيْنِ بَابٌ يَدْخُلُ النَّاسُ وَبَابٌ يَخْرُجُونَ مِنْهُ : (ترجمه)

**Lau La Anna Qaumaka Hadasa Ahdahum Bekufrin Laua-gadatil Kabato Fajo-elat Laha Babain Ba-bum yad'khulun na-so Wa Ba-buny. Yakhrojoona Minho.**

only a few days have passed that Quresh have accepted Islam Otherwise he would have demolished the structure and raised it anew with two doors for convenience of the public.

When anti-Muslim activities of Munafiqeen crossed the norms Hazrat Umar Farooq (radhiallaho anho) suggested to kill them. But Prophet (Sal'am) pointed out that it will

cause a propoganda stir against them that Muslims are killing their comrades and friend.

#### HUMANITY AND PROPHET HOOD

Holy Prophet (Sal'am) was very particular distinguish between his orders as an Apostle and his viws and opinions as human being. He told companions to Follow him in respect of religion and in worldly matters they are themselves more adept than he is.

#### AFFECTION TO CHILDREN—

When he passed by children saluted than by Assalamual-kun and patted their heads

#### KINDNESS TO PERSONS

After conquest of Mecca Hazrat Abu Bakr Siddique (radhiallaha anho) brought his aged and Vison less father for conversion to Islam then Prophet (Sal'am) felt compassion for him and said why did Abu Bakr Siddque (radhiallaho anho) troubled him. He himself would have gone to him instead.

#### RESPECTS TO VIRTUE AND STATUS

Saad Bin Maaz ( dhiallaho anho) when reached in mosque as arbitrater of the Jews of Banu Qareeza he had asked corupanions (belonging to ovas clan) to wormly welcome him.

Whenever Hssan Bin Sabit (radhiallaho anho) composed Verses in favour of Islam he was seated on pulpit to recite the same.

#### PRAYER FOR SERVANT—

Holy Prophet (Sal'am) prayed for Hazrat Anas (radhi radhiallaho anho) once in the following words.

اللَّهُمَّ اكْتَرِ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِي مَا أَعْطَيْتَهُ -

**Alla-humma Aksir Malahu Wa Waladahu Wa Barik Lahu Ma Aa-taitahu.**

"O' Allah I give him much wealth as well as children and make it a boon for him in what thou granteth to him."

Holy Prophet (Sal'am) had always due respect for the



people and their assembly and did not assume superiority complex in any respect.

He had an animal called Azba who fastest once a person rode faster than her which shocked and reacted companions. But he pacified then by saying :

“It is by Allah that when he raises up he is also shown down.”

Once a person trembled to see him on which he remarked :

هَوِّنِي عَلَيْكَ فَإِنِّي لَسْتُ بِمَلِكٍ - إِنَّمَا أَنَا ابْنُ أُمْرَأَةٍ مِّن قُرَيْشٍ تَأْكُلُ الْقَدِيدَ

Hawwna Alaika Fa-inni Lasto Be-malakin Innama Anabno in-ra-atin Min Quraishin Takolul Qadeed.

“Don't worry ! I am not a king. I am son of a poor woman of Quresh who ate dry-meat.”

AN ACCOUNT BY HAZRAT AISHA (radhi allaho anha)

It is stated by Hazrat Aisha (radhi allaho anho) if anyone called Holy Prophet (Sal'am) he answered saying 'Present Sir'

(2) Offered Nafl prayer secretly so that others do not feel strains if following suit.

(3) Always opted for convenient alternate

(4) Went in agreement with Allah that whom he scolds or speaks harshly it should cause a cess for his sins.

(5) Asked not report unconcerned things related to third party so that he goes clean hearted from this world.

(6) His frequency of sermoning and advice was low so that others do not feel unpleasant.

(7) Once the solar eclipse took place on this occasion he prayed as follows :

رَبِّ الْمَلَأْتَنِي أَنْ لَا تَعَذِّبَهُمْ وَأَنَا فِيهِمْ وَهُمْ يَسْتَغْفِرُونَ وَخُنَّ نَسْتَغْفِرُكَ

اللَّيْلُ نَبِيٍّ دَعَا بَدْعُو بِهَا فَاسْتَجِيبْ لَهَا فَجَعَلَتْ دَعْوَتِي شَفَاعَةً

لَأُمَّتِي يَوْمَ الْقِيَامَةِ

Rabbe A Lam Ta-idun Alla To azzibhum Wa /Ana Feehim Wa Hum Yastaghferoona Wa Nahno Nastaghferoka lekulle Nabeeyin Da-Watun Yadoo Beha Fastojeeha Laha Fajo-eiat Da-wati Shafa-atan Le-ummati yanmal Qiamate.

“O my fosterer ? Thou hast promised that Thou would not punish these people either two account (1) So far I am in their midst (2) so long they seek thy forgiveness. There has been a patent prayer assigned to every Apostle which they made and were accepted by thee. I have reserved my prayer for intercession on the day of judgment.

#### JUSTICE AND MERCY

The dispute between the two parties when referred to him he did justice very strictly. But in case of any matter related to his person he always pitied and showed mercy.

#### MERCIFUL FOR ENEMY TOO -

Once was a severe famine in Mecca. Abu Sufian Bin Harab (an avowed enemy those days) went and requested for favour of prayer which he did accordingly and it rained torrentally.

When Samama bin Asal (radhi allaho anho) stopped food grain shipment to Mecca from Najad he asked him to lift the embargo.

The 76 to 80 men intending to kill Muslims while in salat were captured but he intervened and freed them.

#### ENDURANCE AND PATIENCE—

When Zaid Bin Saana, a jew snatched wrapping sheet from his person and very rudely demanded repayment of debt, Umar farooq (radhi allaho anho) got infuriated. But Holy Prophet (Sal'am) asked him to repay loan 20 measures more then the actual due because you have not done justice to him by treatemony. There were three days more to mature the claim.

When in Taif he was subjected to violence and severely injured he declined to rebuke then saying if not they their children may accept Islam one day.



### NO REVENGE ON PERSONAL GROUNDS

Hazrat Aisin (radhiallahoh anho) states that Holy Prophet (Sal'am) did not take any revenge on personal grounds under any circumstances. Battle of Uhad is a clear example of the same.

### SAADIQ & AMEEN—

The avowed enemies of Holy Prophet (Sal'am) recognized him as a Saadiq (truth full) and Ameen (custodian). Even Abu Jehl told that he does not regard him a liar, it is just for other reasonings that he finds no appeal for him to embrace Islam.

(2) When he decided to migrate from Mecca he left his cousin Ali (radhiallahoh anho) behind to return the deposits to their owners.

### AUSTERITY—

Holy Prophet (Sal'am) prayed as follows :

يَا رَبِّ اجْعَلْ يَوْمًا أَشْبَحُ يَوْمًا فَمَا لِيَوْمِ الَّذِي أَجُوعُ فِيهِ فَاتَضَرَّعُ إِلَيْكَ  
وَأَدْعُوكَ وَأَمَّا الْيَوْمُ الَّذِي أَشْبَعُ فِيهِ فَاحْمَدُكَ وَأُشْفِيْ عَلَيْكَ ۝

Ya Rabbe Ajoo-o Yanman Wa Ashba-o yanman Fa-ammul  
yanmallazi Ajoo-o Feehe-Fa-Atazarrao Ilaika Wa Adooka  
Wa Ammal yanmallazi Ashba-o Feehe Fa-ahmadoka Wa  
Asna Alaika.

“O’ my Fasterer! let me remain hungry for one day and give me food the next one while hungry I should beg of Thee and while I am fed I should praise and glorify Thee”

(2) Siddqua (radhiallahoh anho) state that their hearth has remained cold for month's and during those days entire family has been on dates and water.

(3) While migrated to Madina he never took wheat loaf for three days successively.

(4) When he died his armour was mortgaged with a Jew against food stuff (Barley)

(5) The last night of Prophet (Sal'am)'s life Siddqua (radhiallahoh anho) had asked her neighbour to provide

lighting oil.

### PREFERENTIAL TREATMENT TO WOMEN

Once Holy Prophet (Sal'am) and Hazrat Safia (radhiallahoh anho) intended for journey perchance while the animal stipped both of them fell down. Abu Zalha rushed towards Prophet (Sal'am) to assist h'm. But he asked him to help the woman first.

He was also very particular in taking care of prisoners of war and treated them preferentially over his family and gave priority to their clothing.

### MANLY EXERCISES

Though he was not a wristler yet took interest in exercises. Rakana who was a famous Arab wristler used to say will embrace Islam subject to defeat. Holy Prophet (Sal'am) defeated him thrice. He took interest in shooting of arrows also.

### RACE COMPETITION OF THE HORSES

He took interest in racing competition of the horses. The longer distance was 5 to 6 miles and the shorter about one mile :

### CENSUS

Once he asked companions to do census and report him: Put the names of all reciters of Kalimah before me.’

Hence, the survey was conducted and 1500 Muslims were reported unfortunately, the year of this survey is not ascertained.

### HIGHLIGHTS OF PROPHETIC TEACHINGS

Teachings of Muhammad & his preachings constitute a very vast subject but presently only the high lights will be mentioned very briefly.

Allah's right upon his Servants and vise versa

حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ وَلَا يَشْرِكُوا بِهِ شَيْئًا وَحَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا  
فَعَلُوا أَنْ لَا يُعَذِّبَهُمْ ۝



Haqqalla-he Ala Iba-dehi Any-yabodooho Wa La yushra-  
koo Behi Shai-an Wa Haqqal Iba-de Alalla-he Iza Fa-aa-  
looho Anl-la yuazzebahum.

1. It is Allah's right upon his servants that they worship him and assign nothing as partner to him.
2. Servants, right upon Allah is that when they fulfil this right he does not punish them.

#### THE DIVINE MERCY

Holy Prophet (Sal'am) has said that Allah has written in his book which is on the Divine throne (Arsh) :

إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي

Inna Rahmati Ghalabot Ghadabi.

“My Mercy is larger than My wrath”

#### SERVING ONES PARENTS

When a person asked his permission to participate in Jihad he asked him to serve his parents if they are alive. It is superior to Jihad for him.

#### MUTUAL AND INTEGRATED STRENGTH

المؤمن للمؤمن كالبنيان يشد بعضه بعضا وشبك بين أصابعه

Al-momeno Lil momeno Kalbanaya-na yashuddo Ba-dahu  
Ba-dan Wa shabbaka Baina Asa-beehi.

One believer for the other is like a brick of any foundation which strengthens one another. Then he minced fingers of one hand into the other to show that they should be united likewise.

#### DEFINITION OF A MUSLIM

المسلم من سلم المسلمون من لسانه ويده

Al-musleino Man. Salemal Muslemeona Mil lesa-hehi Wa Yadehi.

Muslim is one who spares the Muslims from his hands and tongue.

#### CULMINATION OF FAITH

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

La yumeno Ahadokum Hatta yubebba le-akbeehe ma yuhebbu Lenafsehi.

“None amongst you becomes Muslim (a believer) unless he desires the same for his other Muslim believers as he desires for himself.”

#### SWEATNESS OF FAITH

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ

أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا

وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا اللَّهُ

وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَدَّ فِي الشَّارِكِ

Sala-sun Man Kuma Feehe Wajoda Hala-watul Ima-ne.

Any-yakoonalla-ho Wa Rasoolohu Ahabbo Ilaihe Muimma Sewahuma.

Wa Any-Yuhebbal ma-ro La Yuhibbohu Illa Lilla-he Wa Any. Yakraha Any.ya-ooda Fil kufre Kama yakraho Any-yaqzafa Fin-Na-re.

There are three things which count for sweatness of faith :

- (1) The love of Allah and his Prophet must be dearest to him.
- (2) He must be having Godly love with any of his brothers and it should be without any interest.
- (3) He must take deviation into disbelief equal to following into fire.

#### DESIRABLE ACTION

When people asked Holy Prophet (Sal'am) which of the actiones is liked most by Allah. He replied.

أَدْوَمُهُ وَإِنْ قَلَّ



**AdwamohuWa In Qalla**

“The action which is always repeated although it may be scant.”

Then he further told :

اِكْلَفُوا مِنَ الْعَمَلِ مَا تَطِيقُونَ

**Aklafoo minal-amale Ma Tuteeqoona.**

“Do the action (ibadah) as much you can do easily.

**STRENUOUS ACTION PROHIBITED**

(1) Holy Prophet (Sal'am) saw a rope hanging in a certain house and when came to know that certain woman when feels drowsy hangs herself by it Holy Prophet (Sal'am) asked to remove it. He asked to do Nafil Ibadah till it is not strawnuous.

(2) (A woman of Bani Asad was reported to do adorations for whole the night. Holy Prophet (Sal'am) advised to do action within bounds of your capability.

(3) He asked Abdullah Bin Umrao Bin Al Aas to effect break in nafl fast and in the routine of night Ibadah. Because your person is also entitled to be comforted and your wife also has some right upon you.

**DIGNITY OF LABOUR UPHELD, BEGGING DECRIED**

Holy Prophet (Sal'am) said that if a man transports a bundle of firewood it is dignified and begging of ulms is condmnable.

**ENVIABLE PERSONS**

(1) When Allah gave wealth and talent to spend it legitimately.

(2) Whom Allah has endowed with prudence, act wisely and ask others to do likewise.

**MORALITY**

سَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا فَإِنَّهُ لَا يَدْخُلُ أَحَدًا الْجَنَّةَ غَمَلُهُ

**Saddedoo Wa Qarehoo Wa Absheroo Fa-innaba La**

yadkhola Ahadan Al-jannata Amalohai.

Be righteous-enhance mutual affection-Give the glad tiding for (of Paradise) on behalf of Allah. Action alone cannot take anyone to Paradise.

**WARNING AGAINST COMPLACENCY**

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ الكَذِبُ الْحَدِيثُ وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا  
وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

**Iyya-ham Waz-zanna Fa-innazanna Akzabul Hadeese Wa La Tahassasoo Wa La Tajassasoo La Tabaghadoo Wa la Tada-baroo Wa koonoo Ebadalla le Ikhwana.**

Do'nt be complacent and catch wrong notions and pay no attention to baseless rumours. Be friendly among yours- and do not tease neighbours if you have faith on the day of Judgment and show respect to your guests.

Whoever believes in Allah and day of judgment he should speak for good. otherwise, for the better keep quiet.

**GUARANTEE FOR SALVATION**

مَنْ يَضْمَنُ لِي مَا بَيْنَ لِحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنَ لَهُ الْجَنَّةَ

**Many. Yuzmeno Lee ma Baina Lehyehi Wa Ma Baina Rijlaihe Azmano Lahul Jannata.**

He says if anyone guarantees against misuse of his tongue and private part he guarantees Paradise for such a person.

**ENDURANCE & GRATEFULNERS**

إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ

**Iza Nazara Ahadokum Ila Man Faddala Alaihe Fil male Wal Khalqe Falyauzur Ila Man Huwa Asfalo Minho.**

If you happen to see such a person who excel's you in



wealth or beauty, look upon such person also who is inferior to you in those respects.

#### STANDARD OF STRENGTH

لَيْسَ الشَّدِيدُ بِبَالٍ الصُّرَعَةَ إِنَّمَا الشَّدِيدُ بِدَمْنٍ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ ۝

Laisash Shadeedo Bis-Sur-ate Innamash-Shadeedo Many Yamleho Nafsahu Indal Ghadabe .

The man is not stronger who knock down others but one who controls over himself while in fury.

#### DUTY OF THE PREACHERS OF ISLAM

While deputing Haaz Bin Jabal and Abu Musa (radhi-Allah anhum) for preaching of Islam in Yemen he advised

يَسِّرْ وَلَا تَعْسِرْ وَبَشِّرْ وَلَا تُنْقِرْ وَتَطَاوَعَا ۝

Yassira Wa La Tobassira Wa Bash-shira Wa La Tuna-ffera Wa Tata-owa.

them to prefer convenience for others don't put them to do any difficulty, convey them glad tidings and ominous news, don't cause the directions from religion and remain in unity and harmony among yourselves.

#### BLESSING OF LOVE

الْمَرْءُ مَعَ مَنْ أَحَبَّهُ ۝ فَكُلُوا الْعَائِيَّ وَأَطْعِمُوا الْجَائِعَ وَعُودُوا الْمَرِيضَ ۝

Al-mar-o Ma Man Ahabbahu Fakkoo Le-aain Wa At-emonl Ja-ea Wa Udul mareeda.

You shall be with him whom you love seek liberty of the imprisoned, feed the hungry and take care of the sick persons.

#### PLANTATION OF TREES

If any believer plants a tree which gives fruit that are eaten by men or animals, it is a 'sadaqa' for him-(Bukhari Anas).

#### KINDNESS TO ANIMALS

Holy Prophet (Sal'am) has said that kindness to animals is acknowledged by Allah and, counted for reward.

#### TREATMENT TO SLAVE GIRLS

مَنْ كَانَتْ لَهُ جَارِيَةٌ فَعَلَّمَهَا وَاحْسَنَ إِلَيْهَا ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا كَانَ لَهُ أَجْرَانِ ۝

Man Ka-nat lahu Ja-reyatun Fa-ilmoha Wa Absano Ilaiha Summa-ataqaha Wa Tazawwajaha Kana lahu Ajra-ne.

If you possess slave girls impart education to them and behave decently-Afterwards they should be set free. If you marry them or any of them thereafter you will get double reward.

#### THE HYPOCRITE

Hypocrite is one who possesses following four qualities :

- (1) Speaks always false.
- (2) Acts contrary to his promise.
- (3) Never fulfils his pledge.
- (4) Uses abusive and filthy language if excited.

If anyone possesses one of the above symptoms he is hypocrite of that degree-(Bukhari an Abdullah Bin Umar) Mahajir is one who hands off things forbidden by Allah by migrating his original place.

#### WHO WILL BE UNDER THE SHADE OF ALLAH

(1) King who is impartial judge (2) that youth who worshipped & memorized Allah (3) the man who memorized Allah in loneliness and tears filled his eyes. (4) the man who is pleased in staying at mosque (5) the persons who loved each other for sake of Allah (6) the man who is invited by a charming and dignified lady in loneliness and he declines it saying he fears Allah. (7) the man who gives alms or dues charity in strict secrecy. These seven will be under the shade of Allah on day of Judgment when there will be no shade anywhere.

#### OBEDIENCE TO KING (or ruler)



مَنْ كَرِهَ مِنْ أَمِيرٍ شَيْئًا فَلْيَصْبِرْ عَلَيْهِ فَإِنَّهُ مَنْ خَرَجَ مِنْ طَاعَةِ  
السُّلْطَانِ شَبْرًا مَاتَ مَيِّتَةً جَاهِلِيَّةً فِيهِ  
(أ) إِنَّكُمْ سَتَرُونَ بَعْدِي أَثْرَةً وَأُمُورًا تُنْكَرُونَ نَهَا قَالُوا فَمَا تَأْمُرُنَا يَا رَسُولَ اللَّهِ  
قَالَ أَدُّوا لَهُمْ حَقَّهُمْ وَ سَأَلُوا اللَّهَ حَقَّكُمْ

Man Kareba Min Ameerehi Sai-an Falyasbir Alaibe Fa-  
innahu Man Kharaja Min Ta-at is Sultana Shibran Ma-  
ta Maitatan Ja-heteyatan

Innakum Sataranna Badi Asratan wa Umooran Tankeroo-  
naha Qaloo Fama Tamorana Ya Rasoolalla-Qata Aldoo  
Lahum Haqqahum wassalulla-ha Haqqakum.

“If anyone feels unpleasant of any act of the ruler he should endure it. Because if anyone goes even slightly out of obedience of his ruler (King) he will die the death that of pre-Islamic days. You will witness after my passing away such unpleasant situation which you will not like. The companions then sought his counsel for that era. He asked them to fulfil their rights upon you and pray to Allah for your rights upon them.

#### ABOUT DIGNITARIES

He has stressed to seek intervention of the dignitaries into any the matter of services proportions any such occasion arises under the circumstances. (Bukhari an Masud)

PROTECTION OF NON-MUSLIMS AS PARTY TO  
TREATY.

من قَتَلَ مَعَاهِدًا مَبْرُوحًا رَائِحَةَ الْجَنَّةِ وَإِنْ رَجَّحَهَا تَوَجَّدَ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا

Man Qatala Ma-ahedan Lam Yareh Ra-ehatal jannate wa  
anna Rechaha Yajedo Min Maseeratni Arbayeena Aa-  
man.

If any Muslim kills a non-Muslim who is protected under any treaty by Muslim, such a person will not be able even to

smell the Paradise (not to take of entering into it) Which is felt from a distance of 40 years journey.

(Bukhari an Abdullah Bin Umar)

#### DESIRE FOR DEATH PROHIBITED

لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزِدَّ أَحْيَاءًا وَإِمَّا مُسِيئًا  
فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ شَيْئًا

La Yata mannayanna Ahadokumnl Manta Imma Mohse-  
nan Fala-allaha Any-Yazda-da Khairan Wa Amma  
Maseean Fala-allahu Any-Yas-ta-teba

None of the Muslims should desire for death. If he is virtuous he will raise his degree further and if he is evil he may seek Allah's forgiveness and correct himself.

(Bukhari an Abi Huraira)

#### THE FOREMOST BOON

نِعْمَتَانِ مَغْبُورُونَ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ

Nemata-n Maghboonun Fi-hema Kaseerum Min anna-se-  
As-sebate Wal Fara-gho

The two foremost boons are health and large handedness (generosity) which are very rarely realized by common people.

#### VIRTUE OF REPAYMENT OF DEBT

إِنَّ خَيْرَ كَيْفٍ أَحْسَنُكُمْ قَضَاءً

Inna Khayarokum Ahsanokum Quza-am

While repaying loan in superior quality Holy Prophet (Sal'am) observed virtuous and superior in the person who repays loan good mannerly.

(An Abi Huraira Sahih Bukari)

#### WEALTHINESS DEFINED



لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى عَنِ النَّفْسِ ۚ

Laisal Ghena An Kasratil Arde Wa Lakuin-al Ghena  
Ghenan-Nafse

Wealthier is one who is large hearted.

SUPERIORITY OVER OTHERS

لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَبْيَضٍ عَلَى أَسْوَدٍ  
وَلَا لِأَسْوَدٍ عَلَى أَبْيَضٍ إِلَّا بِالتَّقْوَى ۚ

La Fadla le-Arabeyin Ala Ajameeyin Wa la la-Ajamee-yin  
Ala Arabee-yen Wa la le-Abyada Ala Aswada wa la le-  
As-Wada Ala Abyada Illa Bittaq Wa

There is none superior to other in any respect (colour or  
race) except in God fearing.

PITY

مَنْ لَا يَرْحَمُ لَا يَرْحَمُهُ ۚ

Mal-la Yarham la yurham.

If any one does not pity on others he will also have no  
quarters for the same.

SUCCESSORS & HEIRS

۱۲، أَنْ تَدَاعَ أَنْتَ وَرَثَتُكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعُهُمْ عَالَةً يَتَكَفَّفُونَ  
النَّاسَ فِي أَيِّدِ يَهُمَّ ۚ

In Tadao Anta Warasataka Aghni-ae khair Min an Tada-  
ohum aa-latan yatakaffa-foonanna-sa Fi aideehu

The heir should always be left in affluence so that he  
doesnot seek charity of others.

(An Saad Bin Abi wiqas 'Sahih Bukhari)

CONSIDERATIONS FOR WOMEN

۱۳، الْمَرْأَةُ كَالضِّلْعِ إِنْ أَقَمْتَهَا كَسَرَتْهَا وَإِنْ اسْتَمْتَعْتَ  
اسْتَمْتَعْتَ بِهَا وَفِيهَا عَوْجٌ ۚ

al-mar-ato kcz-Zal-e In aqamtaha Kassartaha wa Inis-  
tamta-ta Beha Istam-ta-ta Beha Wa Feeha Ewajun

Woman is to be regarded as a rib. If you will try to strai-  
ghten it it will be fractured and if you will seek her function  
she will do it in her original shape.

Woman is ruller in her husband's house and over her  
children.

FAVOURITE WORDS OF ALLAH

The words that are favourite to Allah, lighter in expres-  
sion and heavier in balance on the day of judgment, are :

۱۴، كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ  
فِي السُّبْحَانِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ ۚ

Kalemata-ne Habeebata-ne Ilar Rahma-ne Kha eefata-ne  
alal-lisa-ne Saqeelata-ne Fil Meeza-ne Sub-hanalla-he wa  
Behamdehi Subha-nallahil azeeme



## Chapter-XXXI

### Holy Quran and its Teachings

There is no chapter on Holy Prophet (Sal'am) complete with out presenting brief account of Holy Quran. No matter it is just limited to references or is very short.

Someone had inquired Hazrat Aisha (radhiyallahu anho) about his nature she replied that it was per Holy Quran.

It is our belief that the Holy Quran is the Book of Allah word toward but it is the Holy Prophet (Sal'am) has acquainted it to the people of the world.

It was revealed to him during a period of 23 years it is preserved in the words & manner of the Prophet (Sal'am).

Again, it is every part of the world and millions of the people read or recite its portions five times every day.

It has been enlarging its circle, followers, devotus steadily and nothing in the world has been able to check it or obstruct its popularity.

Almost in all the leading languages of the world its translated versions and commentaries have been published. Deliberate attempts were made to distort its Version or temper with its marginal note or interpretations but nothing would vitiate it.

The glory of Holy Quran is evident from the fact that it commands the same respect and authenticity in the language of its origin. i. e. Arabic.

Holy Quran contains the objections that were raised during the period of its revelation on Holy Prophet (Sal'am) or on the property of the words and it has become a historic fact in which both the sides of the picture. In this respect it is superior to any other Book hitherto known to the world in its boldness, truthfulness and authenticity.

The teachings of Holy Quran are of universal Values and have won recognition even by those who are not its followers. There is no book before or after Holy Quran which does not uphold its teachings. That is there is no challenge or any contradiction of these teachings.

#### 1. THE DIVINITY

### الْهَيَات

(19) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (2) لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ يُشَاهِدُكَ

(10) لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ - (شورى ع 17)

Bis milla-hir-Rahman-ir-Raheem

La Tudrekohul Absa-ro Wa Huwa Yudrekul Absa-ro

Laisa Kamislehi Shai-uu Wa Huwas Samee-ul Baseero

A. Realization of Allah :

"In the name of Allah, the Most Merciful, Benevolent-"

"Senses and logic cannot make realization of Allah-But Allah realizes it all." (Surah Inam)

"There is nothing like Allah and He hears their prayers and sees their condition."

(SurahS hura)

(4) اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ - (البقرة)

Alla-ho Waleeyullazcena Aa-mancoo Yukh-rejohum Muiaz  
Zuloma-te Ilan-noore

"Allah loves the believers and brings them from darkness into light." (Surah Albaqir)

(5) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ

مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ

إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ

حِفْظُهُمَا. وَهُوَ الْعَلِيُّ الْعَظِيمُ (البقرة)



Alla-ho la Ila-ha Illa Huwal Hayyul Qayyumo La Ta khozohu Senatunw-Wa La Nauar La hu Ma Fis Sama-wa te wa Ma Fil-arde Man Zallazi Yasbfa-o Inda hu Illa Be iznehi Ya Iamo Ma Baina Aideehim Wa Ma Khalfahum Wa La yuheetona Be-Shai-im Min Ilmehi Illa Bema Sba-a Wa-se-a Kurseeyuhus-Sama-wa-te wal arde Wa la ya-odohu Hifzohuma Wa Huwal Aleeyal Azeem

“There is Allah and none else worthy of worship. He is not affected by sleep or slackness. Everything that exists between Heavens & Earth belongs to him. There is none who can get do intercession without His will. He knows all about people their past and their future and it cannot be measured by them. They know as much as He is pleased to let them know. His Authority prevails over Heavens, Earth and He is not tired of controlling the two. He is most dignified and Great.

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ - (6)

Kataba Rabbokum Ala Nafsehir-Rahmato

(6) Your Sustainer has inscribed Mercy on His Being B-The true religion.

فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (روم ع ٥١)

Fitratalla-hillati Fataran Na-sa alaiha la Tabdeela le Khalqilla-he Zalekad deenul Qayy-emo wa lakinna aksaran-Na-se la Yalmoona

(1) It is as per Nature of Allah that he has created men according to it. There is no change in his manner. This is the straight path. But many people do not know it.

(Surah Rom)

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً - (بقره ع ١٠٤)

Sibghatalla-he Wa Man ahsano Minalla-he Sibghatam

(2) It is his dyeing and who can dye better than he.

(Surah Baqrah)

وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ (شورى ع ١٣)

Shara-aa lakuan Minaddeene Ma Wassa Behi Noohanw Wallazi auhaina Ilaika wa Ma wassaina Behi Ibra-heema wa Moosa wa Isa an aqcemuddeena wa la Talafarraqoo Feehe

(3) Allah has made that path of religion for you to which he had ordered Nuh (to lead upon), and then revealed it to Muhammad. He had ordered Ibrahim, Musa and Isa to walk straight upon this path and do not raise controversy in this regard.

(Surah Shura)

C-ACTIONS OF SERVANTS AND ALLAH

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاءَهَا وَلَكِنَّ يَنَالُهُ التَّقْوَى مِنْكُمْ (حج ع ٥٤)

lany yanalla-ha lahoomoha wa la Dema-oha wa la-kiny yana-lohut Taqwa Minkum

The blood and meat of any sacrifice made does not reach to Him but the obedience certainly does.

(Surah Haj)

D-THE CODE OF CONDUCT (SHARIAT) MEANT FOR PERFECTIONS OF MAN)

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (مائده ع ٦)

Ma yureedulla-ho le-yaj-ala alaikum min Harajin wa lakin-yureedo le-yutahhera kum wa Tutimme Nematalm Alaikum wa La-alla kum Tashkoroon



١، لَوَآنَ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقُوا فَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ  
وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿١١٩﴾ (اعراف ١١٩)

Lau Anna Ahlal Qura Aa-manoo Watlaqu Lafatahna  
Alaihim Baraka-tin Minas-Sama-Wal Arde Wa Lakin  
Kazzaboo Fa-akhaznahum Bema Ka-noo Yakseboon.

(1) If the inhabitants of these localities would have turned believers and remembered Us, we would have released the blessings of Heavens and Earth. But they have begun contradicting Divine orders for that reason we have censured them.

(Surah Airaf)

٢، وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ  
لَأَكَلُوا مِن قَوْفِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ ﴿١١٩﴾ (مائدة ١١٩)

Wa Lau Annahum Aqamuttaura-ta Wal Injeeha Wa Ma  
Muzela Ilaihim Mir Rabbehim La-akaloo Min Fauqehim  
Wa Min Tabte Arjolehim.

(2) If those people would have stuck to Torah, Bible and the teaching that were revealed to them they would have received their diet from up and down (heavens and earth) and boons of the two world have been for them.

(Surah Maida)

٣، وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَمِمَّا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿١٢٠﴾ (شورى ١٢٠)

Wa Ma Asa-bakum Min Moseebatin Fa bema Kasabat  
Aideekum Wa yatoo An Kaseer.

(3) The sufferings you are enduring are of your own making. Otherwise Allah forgives so many things of yours.

(Surah Shura)

٤، فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ (سجدة ١٢١)

(1) Allah does not intend to tighten your position. His intention is to purify you and send all his boons to you so that you are grateful. (Surah Maida)

٢، إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ﴿١١٩﴾ (عنكبوت ١١٩)

Innas-Sala-ta Tanha anil Fahsha-e wal munkare wa la  
zikrulla-he Alla-ho Akbaro.

(2) Salat stops you from nudity and shamelessness. And memorization of Allah is far more superior to it.

(Surah Ankaboot)

#### E—ASSIGNMENT OF THE PROPHET (SAL'AM)

١، أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١١٩﴾

Arsalna Feekum Rasoolan Minkum Yatloo Alaikum Aa-  
ya-tena Wa Yuzakkeekum wa ya-allemokomul Kita-ba W-  
al Hik-mata Wa yu-allemokum Ma Lam Takoonoo Talka-  
moona

(1) We have sent Apostle to you which is from amongst you. He receites those Ayat to you, cleans you of your lewed moralities teaches you to Book and the prudence and such bearings that you do not know. (Surah Baqrah)

٢، يَا مَرْهُم بِالْمَعْرُوفِ وَبِنَهْيِهِم عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ  
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ﴿١١٩﴾ (اعراف ١١٩)

Ya-morohum Bil-marrofe Wa yanha-hum Anil Man-Kare  
Wa yuhello Lahumut-tayyeba-to Wa yuharremo Alaihemul  
Khaba-esa Wa yada-o Anhum Israhum Wal Ighla-lallati  
Ka-nat Alaihim Alaihim.

(2) The Apostle orders the people to do virtues and prohibits them from doing evils. He tells them of clean things as halal (permitted) unclean things as haram (forbidden) relieves them of their bardens and frees them from yokes.

#### F-THE REWARD OF ACTIONS



Fala Ta-lamo Nafsum Ma Ukhfe-a Lahum Min Qurrate  
Aa-Yonin laza-am Bema Ka-noo Ya-maloona.

(4) No body can know the hidden things that Allah has kept which cool their eyes. It will be in reward of their actions. (Surah Sajda)

### G. THE DIVINE SYSTEM

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

Wa Lan Tajeda Lesunatilla-he Tabdeela.

(1) There is no change in the Divine System.

وَلَا تَجْعَلُوا لِلَّهِ عُسْرًا وَلَا يَمَانِكُمْ دِقَّةً

Wa Lan Tajeda Lesuunatilla-he Tahweela.

(2) There is no room for any bungling (Irregularity) in Divine System. (Surah Fatir)

مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ فَأرْجِعِ الْبَصَرَ هَل تَرَى مِن  
تُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Ma Tara Fi Khalqir Rahma-ne Min Tafa-ul Farje-il  
Rasara Hal Tara Min Fotoorin summar Je-il Basara  
Karrataine Yanqalib Ilaikal Basara khase-an Wa Huwa  
Haseer.

(3) You will not find any weakness in the creation of Allah. Just raise your eyes-do you find any crack anywhere therein. Cast searching glance again and again you will fail to locate (Such a thing) (Sura Mulk)

### SELF LABOUP

لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

Laisa Lil-insa-ne Illa Ma Sa-aa.

(1) The man gets as much as he labours for.

(Annajm)

وَكَانَ سَعْيُكُمْ مَشْكُورًا

wa Kana Sa-Yokum Mashkooora

(2) Your endeavours have succeeded well. [Surah Dehr]

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ

Tilka Ummatun Qad khalat Laba Ma kasabat wa lakum  
Ma kasabtum.

(3) That following has passed away what they had earned they will get it. And you will get what you will earn.

### ENDURAN AND AUSTERITY-

وَإِنْ تَصْبِرُوا وَاتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

Wa In Tasberoo Wa Tattaqoo Fa-inna Zaleka Min Azmil  
Umoore.

If your endurance is followed by austerity it is bravery. [Surah Umran]

### REAL KNOWLEDGE

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

Wa Many-Yutil Hikmata Faqad Ute-a Khairau Kaseera.  
And whoever is endowed with real knowledge he was really very fortunate. [Surah Al-Baqrah]

### FRUITS OF ENDURANCE

وَجَعَلْنَا مِنْهُمْ آيَةً يَهْدُونَ بِأَمْرِنَا لِمَنْ صَبَرُوا

Wa Ja-alna Minbum A-immatan Yahdoona Be-amrena  
Lema Sabaroo.

When Bani Israel endured patiently then such follower were created amongs them who showed path to others according our injunctions. [Surah Sajda]

### WARNING AGAINST TEMPTATIONS



وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْتَابِهِمْ أَزْوَاجًا مِنْهُمْ - (طه)

**Wa La Tamud-danna Ainaika Ila Ma Matta-na Behi Azwa jam-minhum.**

Do not look towards the affluence that we have given to different nations of disbelievers. [Surah Teha]

#### REMEMBERING HEREAFTER

وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا - (تقصص ١٠٤)

**Wa La Tausa Naseebaka Minad-dunya.**

Let the arrogance of the world not make you forget the source of salvation. [Surah Qusas]

#### CONTRADICTORY OF FAITH

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ - (النحل ١١٤)

**Innama Yaftriel Kazeballazeena La Yumeno-na Be-ayatilla he.**

They only speak lie and fictitious things who do not have faith on Allah's Ayat. [Suran an Nahal]

#### TOTALLY BANNED PRACTICES

O' (Muhammad) tell them that my Fasterer has banned (1) All kinds of nudity open or concealed (2) and sin (3) and unprovoked rebellion and (4) assigning partner to Allah and (5) assigning such things to Allah as are not even know to you. (Surah Alaaraf)

#### ADORATION OF ALLAH

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِبْدُونَ - (البقرة ١٧٤)

**Sibgbatalla-he Wa Man Ahsano Min alla-be Sibghatan Wa Nahno Lahu Aa-bedoona.**

We have taken dip in the colour of Allah. Is there any-

one else who gives better colour than Allah-And we worship Him only. (Surah Albaqrah)

#### WRITINGS AND COMPOSITIONS

I swear by pen and the knowledge through it. (Baqrah)

#### SIGNS OF DIVINITY FOR THE PRUDENTS.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ○ (البقرة ٢٤)

**Inna Fi Khalqis Sama-wa-te Wal Arde wakhtela-fillaille wan Naha-re wal Ful-killati Tajri Fil Bahre Bema Yanfa-un-Na-Sa Wa Ma Anzalalla-be Minas-Sama-e Min Ma-in Fa-Ahya Behil Arda Baada Mauteha Wa Bassa Feeha Min Kulle Dabbatin Wa Tasreefir Riyta-he was Saha-bil Musakkhar Bains Sama-e wal Arde La-aa-ya-tille-Qaamin yaqeloon.**

In creation of Heavens and earth the incoming and outgoing of morn and even, sailing of the ships laden with marchandise, ranning to convey water to earth and give it a new lease of life, creation of animals on the earth and spoiling them, changing of winds and the clouds bear signs of Divinity for those who are prudent. (Surah Baqrah)

#### OATHS PROHIBITED

وَلَا تَطْعُ كُلَّ حَلْفٍ مِمْهَيْنِ -

**Wa La Tote Kulla Halla fin maheen.**

(1) Do not believe in such a person who is habitual of taking oaths. (Surah Qalam)

**wa la Tajaleolla-ha Urdatan le-aima-neckum.**



(2) Do not exploit the Name of Allah for your oaths.  
(Albaqrah)

3, وَأَحْفَظُوا أَيْمَانَكُمْ - (البقرة رماند ١٢٤ ع ١٢)

wahfazoo Aima neokum-

(3) Take care of your oaths. (Surah Maida)

### PERFECT PEACE

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ

الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ - (البقرة ٢٠٤ ع ٢٠٤)

Ya Ayyuhallazeena Aa-manud kholoo Fis-Salme Kaffatan  
Wa La Tattabe-oo khotowa-tish-shaita-ne Innahu Lakum  
Adoo-um Mobeen.

--O' believers enter into Islam which is based on peace  
And do not follow in the footsteps of Satan. He is your  
clearcut enemy. (Surah Albaqrah)

### MUTUAL PEACE

وَتُصَلِّحُوا بَيْنَ النَّاسِ - (البقرة ٢٠٤ ع ٢٠٤)

وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ - (انفال ١٤ ع ١٤)

Wa Tuslehoo Bainan-na-se.

Wa Aslehoo Za-ta Bainakum.

Effect truce between the people. Mutual differences and  
tensions should be settled. (Surah Anful).

### FORGIVENESS

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ - (النور ٢٤ ع ٢٤)

wal Tafoo wal-yasfahoo Ala Tuhibboona  
Any-yagbferalla-ho Lakum.

It is essential to forgive and overlook. Don't you want  
to secure Allah's Forgiveness. (Surah Annoor)

### MANIFESTATION OF TRUTH

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعِنَا لَهْمَانِ الْحَقِّ مُحَمَّدٌ

Sanorehim Aa-ya-tena Fil-aafa-qa wa Fi Anfosehlim  
Hatta yatabayyana lahum Annahul Haqqo

We will certainly show them the signs that of our Might  
that are hidden with them and spread around the world. And  
ultimately they will come to know that this teaching is truth  
ful. (Surah Hum Sajila)

### 2. SCRUPLES OF RULE.

(1) Knowledge is essential for Judicial authorities:—

1, وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ  
وَكَتَابَ الْحُكْمِ شَاهِدِينَ فَقَوْمًا مَّسْئُومِينَ وَكَلَّا اتَّيْحَا حُكْمًا وَعِلْمًا - (انبيا ١١٤ ع ١١٤)

Wa Da-ooda Wa Sulaima-na Iz yahkoma-ne Fil Harse Iz  
Nafashat Feehe Ghana-mul Qaume wa kunna le hukme  
him Shahedeena Fafah-hamna-ha Sulaima-na wa kullan  
Aa-taina Hukmanw-wa-Ilma

Describe the story Daud and Sulaiman while they were  
giving Vardict in dispute of a farm. From where the goats of  
their community were stolen during night hours. And we were  
present at the time of their decision. So in this connection  
we bestowed upon Sulaiman an special intellect. We had  
endowed both of them with (the intellect) rule and Knowle-  
dge. (Surah Ambia)

2, وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا - (اعراف ٣٤ ع ٣٤)

Wa La Tufasedoo Fil Arde Ba-da Isla-he-ha.

(2) Do not disturb any land (country) after it has been  
set right. (Surah Airaf)

3, وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ - (انبيا ١٦٤ ع ١٦٤)

Wa Kam Qasamna Min Qaryatin Ka-nat Za-lematan Wa  
Ansha-na Ba-da-lia Qaum-an Aa-Khareena.



(3) Oppression is the root cause of degeneration.

A number of cities we have ruined due to their oppression and we have created another community in their place. (Surah Ambia)

١٤) وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَنَّهَا مَصْحُورٌ - (هود ع ١٠)

Wa Ma Kana Rabboka Leyahlekal Qura Be-zulmin Wa Ahloha Muslehoon.

(4) It is not as such that thy Fosterer has ruined any city where inhabitants are Virtuous. (Surah Hud)

١٥) وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُوهِبُونَ  
بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ - (انفال آية)

Wa A-eddoo Lahum Mastata-tum Min Quwa-tin Wa Mir-reba-til Khaile Turheboona Behi Adoo-walla-he wa Adoo-wakum.

(5) Avoidance of war :— Increase your might as much as you can and keep eveready your horses. So that can overwhelm the people who are enemy of Allah as well as yours. (Anfal)

#### MUTUAL CONSULTATION AMONG MEMBERS OF GOVERNMENT.

١) وَشَاوِرْهُمْ فِي الْأَمْرِ - (آل عمران ع ١٥)

(1) Wa Sha-wirhum Fil Amre.

(1) In Government affairs hold consultation with the people. (Ale Imran)

٢) وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ - (شورى ع ٣٧)

(2) Wa Amrohum Shoora Bainahum.

(2) Muslim state function on mutual consultation.

٣) يَا أَيُّهَا الْمَلَأَ أَفْتُونِ فِي أَمْرِي مَا كُنْتُمْ قَاطِعَةً أَمْرًا حَشِيًّا

تَشْهَدُونَ - (النمل ع ٣١)

(3) Ya-Ayyuhai Mala-o Aftooni Fi Amri Ma Kunto Qate atau Amran Matta Tash-hadoona.

(3) O' chiefs issue decree in My dominion I should not take to any major decision without your presence.

#### 3. TEACHING AND LEARNING

١) فَيَشْرِعْ لِي يَا ذِي الْأَلْبَابِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ

الَّذِينَ هَدَىٰ اللَّهُ وَآوَلَّيْنَا لَهُمُ الْأَمْرَ وَلَوْ لَا لُبَابٍ - (الزمر ع ٢٢)

Fabashshir Iba-di-allazcena-yastame-oonal Qaula Fa-yatt abe-oonah Ahsanahu Ula-ekallazeena Madahumulla-ho Wa Ula-eka Mum Ulul-alba-be.

(1) The wiser people:- O' Muhammad give this glad tidings to those servants of Mine who listen the talk of learnings, adopt its best form and practise upon it. These are the people Allah has guided. And they are the wiser people.

(Surah Zamar)

٢) هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا - (الانعام ع ١١٠)

Hal Indakum Min Ilmin Fatukhre-jooho Lana.

(2) Learning from strange communities:— Have you got any knowledge then let it impart to us. (Surah Inam)

#### 4. SYSTEM OF PROPAGATION OF RELIGION.

١) وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ - (آل عمران ع ١١٠)

Waltakum Minkum Ummatuny-Yadoona Ilal khaire Wa Ya-moroona Bil Ma-roofe Wa yanbanna Anil Munakare wa Ula-eka Humul Muflehoona.

(1) The formation of a group is a must. There should



be a group of such persons amongst you who invite people toward virtue, orders them to do good actions and prohibits them from evil ones. Such people will emerge triumphant. (Ale Umran)

﴿٢﴾ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ - (وتربيه ع ١٥٤)

Fa Lau La Nafara Min Kulle Firqatun Minhum Ta-efat-ul-Le-yatafoqqahu Fid deene wa Le-yunzeroo Qaumahum Iza Raja-oo Ilaihum wa La-allahum yahza-roona.

(2) Why such a group is not raised from every community and sect of people who understand and acquire knowledge of religion and when they are qualified and trained they should serve their community. They should be frightened from the acts of displeasure so that they refrain from bad things. (Surah Tauba)

#### (5) CULTURE AND ETIQUETTE

﴿١١﴾ مَنْ يُنْشَأْ فِي الْجِلْيَةِ - وَهُوَ فِي الْخِصَامِ غَيْرَ مُبِينٍ - (الزخرف ع ٢٤)

Many-Yunash-sha-o Fil Hilyate wa Huwa Fil Khisa-me Ghairo Mobeen.

(1) Praise for woman Kind:— (The woman) is brought up in decoration and remains aloof from feuds. (Surah Zakhrif)

﴿٢﴾ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ - (بقره ع ٣٣)

Huuna Liba-sullakum wa Antum Liba-sulla-huma.

(2) Wives for their husbands and husbands for their wives are like clothes (for each other). (Surah Baqrah)

Clothes are a very vast thing to convey different sensess and usefulness. They cover nakedness, defects and weaknes of the body, afford seasonal protection and point out to the standard and status of the person.

Allah has made wives for you from your kind so that

they could comfart you. And Allah fostered love in each others hearts. (Surah Rom)

#### RIGHTS OF MEN & WIVES

﴿١﴾ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ - (نساء ع ١٦٤)

Ar-Reja-lo Qawwa-moona Alan-Nesa-e.

(1) Men are caretaker of women. (Surah Nisa)

﴿٢﴾ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ - (البقره ع ٢٠٤)

wa la hunna Mislullazi Alaibinna Bil-ma-roofe wa lir-reja-le Alai hinna Darajatun-

(2) Women have got same rights upon their husbands as the men have got upon their wives and Men have got superiority over them. (Surah Baqrah)

EXTREME LOVE IS CALLED FAITH.

﴿١﴾ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ - (البقره ع ٢٠٤)

wallazeena Aa-manoo Ashaddo Hubballilla-be

Believers are firm in love for Allah' (Surah Buqrah)  
RAISING OF DEGREES:—

﴿١﴾ يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ - (الجمادله ع ٤)

Yarfa-ulla-hullazeena Aa-ma noo Min kum wal-lazeena Utul Ilma Daraja-tin

Allah raises the degree of believers, especially the men of learning.

﴿١﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ

وَقَضَّيْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا - (بنی اسرائیل ع ١٤)

wa laqad karramna Bani Aa-dama wa Ha-malna-hum Fil Barre wal Bahre wa Razaqna-hum Minat-tayyeba-te wa Faddalnahum Ala Kaseerim Mim man Khalaqna Tafzeela.



(6) Human Beings distinguish creation :— Definitely we have made human beings distinguished. We made them travel in land and ocean, made them understand the means to do it and fixed their sustenance from the best of Our Boons. And made them superior over most of our creatures. (Bani Israil R. 17)

قَالَ أَغَيَّرَ اللَّهُ أَبْغَيْكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ - (اعراف ٦٤)

Qa-la A Ghairalla-he Abgheekum Ilahanw wa Huwa Faddalakum Alal Aa-lameena.

(7) Distinction of man proof of rejection of disbelief :— Hazrat Musa (alaihs sal) told then shout I look for you any other object of worship although. He has made you distinguished all through the world.

يَا وَيْلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذِهِ الْغُرَابِ فَأَوَّارَيْتُ سِوَاةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ -

Ya wailata A-ajazto An Akoona Mislal Hazal Ghura-be Fa-uwari Sau-ata Akhee Fa-asbaha Minan-na-demeena.

(8) One should learn from the humblest:—

Alas I could not do even like the crow by putting the dead body of my brother under the dust. Realizing it he was extremely sorry.

وَكَمْ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ - (يوسف)

Wa Kam Min Aa-yatin Fis-sama-wa-te wal arde yamurroona Alaiha wa Hum Auha Moradoona.

(9) Everything contains some Value:— The signs of the perfection of Allahs powers are contained by every thing of the Universe to which (they) turn their backs and pass along. (Surah Yusuf)

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا (حج ١٧٤)

A-Fa-lam yaseeroo Fil Arde Fa-takoona Lahum Quloo-buny-Ya-qeloona Beha Aw Aa-za-nuny yasma-oona Beha.

(10) Tourism increases knowledge and understanding:— Why did they not travelled around the world which would have sharpened their faculties and enhance their learning (Surah Haj)

(11) Blind is one whose heart is blind. As a matter of fact eyes are never blind-blind are the hearts who are sealed under the chest.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا لَطَيْبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ -

Ya-ayyuhanna-na-so Koloo Mimma Fil Arde Hala-lau Tayyeban Wa La Tathabe-oo Khotowatish Shaita-ne.

(12) Haram and Halal:— O' the people eat every thing that Allah has permitted you and refrain from treading into the footprints of Satan.

(13) Giving up Halal is an act of Satan:- Eat everything of the earth that is pure and permitted and do not walk into the footprints of Satan.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا - (اسراء ١٧)

Wa Man ka-na fi Ha-zehi Aa-me Fahuwa Fil Aa-kherate Aa-ma wa Adallo Sabeela.

(14) Vision and Guidance :—

The man who is blind in this world shall even more deprived of Vision in the hereafter and shall become more misguided.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ - (دال عمران ١٥٣)

Wa La Tahenoo wa la Tahzanoo wa Antomul Aa-launa In kuntum Momeneena.



## (15) Faith Essential for Upraisal.

Do not think yourself low and never feel sorry. You will be superior to all of the rest, provided you honest. (Al-Imran)

## 6. CULTURE

## (1) CULTURE IS UNIVERSAL.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ  
أَمْثَلُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ - (٣٨-٣٩)

Wa Ma Min Dabbatain Fil Arde wa la Ta-erin yateero  
Bejana-haihe Illa Umamun Amsalokum Ma Faratna Fil  
kita-be Min shai-in Summa Ila Rabbehim yuhsharona.

There is none living on earth among beast or birds who do not have their races and herds. We never shunned description of any thing. They too atleast have to return to Allah.

## (2) OBJECTS OF UNIVERSE MEANT FOR BENEFIT OF MAN.

هُوَ الَّذِي خَلَقَ لَكُمْ فِي الْأَرْضِ جَمِيعًا - (٢٩-٣٠ بقره)

Huwallazi Khalafa Lakum Ma Fil Arde Jamee-aa.

Allah is such a great power who has created everything of the earth for your benefit.

## (3) EVERY ONE DOES ACCORDING TO ABILITY.

كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ - (اسزى)

Kulluny- Ya-malo Alo Sha-kelatehi.

الْمَرْتَرَانِ اللَّهُ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ  
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ  
وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ - (صح ٢٤)

(2) Alam Tara Annalla-ha yasjodo Lahu Man fis-Sama-  
wa-te wa Man fil arde wash Shamso wal Qamaro wan

Nojoomo wal Jeba-lo wash-Shajaro wad-dawabbo wa  
Kaseerum Mina-na-se wa kaseerun Haqqa alaihil aza.bo.

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنُيَسِّرُهُ  
لِلْيُسْرَىٰ ۖ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۖ وَكَذَّبَ بِالْحُسْنَىٰ ۖ  
فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۖ (واليل)

fa-amma man aa-ta wattaqa wa Saddaqa Bil Husna fasa-  
noyasserohu Lil yusra wa amma mam Bakhela was toghna  
wa kazzabu Bil Husna fasanoyasserohu lil Usra.

Every one does according to ability to do. Are you not seeing that every creation of this universe (Sun, Moon, Stars) vegetation, animals, mountains etc) obeys extensively to man. Even then there are a number of them who are adpedged for tribulation justifiably. Whoever spent in the way of Allah and observed austerity and testified as per promises of Allah, We will give him safe conduct on the path of Islam. Buf if assumed an altitude of indifference towards obedience to Allah we shall deprive him of our Benevolence.

## (4) CIVIC LIFE, ITS ORDER &amp; MAINTENANCE.

بَعْضُكُمْ فَوْقَ بَعْضٍ رَّجْتِ لِيَبْلُوكُمْ فِي مَا أَنْتُمْ إِنْ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ  
لَغَفُورٌ رَّحِيمٌ - (العام ٢٤)

Wa Huwallazi Ja-alakum khala-efal arde wa Rafa-aa  
Badakum fauqa Badin Dara-ja-tin leyablo-akum fi ma  
aa-ta-kum Inna Rabbak Saree-ul Iqa-be wa Innahu  
Laghafoorur Raheem.

Allah is so great who sent you in this world to exploit the resources of universe as his representative-Divided you in different catgaries and grades to put you to test differently to prove your worth or deviate into Satanic designs. They Lord is going to put you to sufferings And certainty He is Forgiver and Benevolent. (Surah Inam)



رَوَضَعَ الْمِيزَانَ أَلَّا تَطْغَوْا فِي الْمِيزَانِ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا  
تُخْسِرُوا الْمِيزَانَ - (الرحمن ع 1)

**Wa wada-al Meeza-na Alla Tatghau Fil Meeza-ne wa  
Aqemul wazna Bil Qiste Wa La Tukhsarul Meeza-na.**

(5) And Allah prescribed certain limits and you should not inflate it and do not attempt to violate those limits

(Surah Rahman)

#### (6) EQUALITY AND JUSTICE :

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ - (ال عمران ع 121)

**Kumtum Khaira Ummatin Ukhrejat Linna-se Ta-moroona  
Bil-ma-roofe Wa Tanhauna Anil Mun kare Wa Tomenoona  
Billa-he.**

Best is one who is well wisher of Humanity :-

You are the best nation descended on earth. You bid the people to act according to nature and the prescribed code and ask them to refrain from Vices—And behave perfectly in Allah and His characteristics. (Al-imran)

#### (7) THE BASIS OF EQUALITY :

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ - (الحجرات ع 1)

**Innamal Momenoona Ikhwatun.**

All the Muslims are brothers to one another. (Al-Hazrat)

#### (8) WEALTH A SOURCE OF NATIONS STRENGTH.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا - (نساء ع 1)

**Wa La Totus Sufaba-a Amwalakumullati Ja-alalla-ho  
Lakum Qiama.**

And do not assign your wealth that Allah has bestowed upon you and made the source of strength, to the fools. (Surah Nisa)

#### (9) PENURY AND PAUPERISIM CONDEMNED :

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً  
مِّنْهُ وَفَضْلًا - وَاللَّهُ وَاسِعٌ عَلِيمٌ - (بقره 37)

**Ash-Shaita-no Ya-edokumul Faqra Wa Yamo-rokum Bil  
Fahsha-e walla-ho ya-edokum Maghferatan Minho Wa  
Fadla wallaho wa-seun Aleem.**

Satan frightens you of penury for that reason bids you to be miser. (contrary to this) Allah assures of His Forgiveness. And Allah is more Benevolent and Knower (of the reality of the things). (Surah Baqra)

#### 10. WHO WILL BE SUCCESSFUL IN THE HEREAFTER :

وَمَنْ يُّؤْتِ شَيْئًا مِّنْهُ فَاذْكُرْهُ إِذْ ذُكِرْتُمْ بِهِ وَلْيَرْزُقْهُ اللَّهُ حَيْثُ يَشَاءُ - (ال بقره 26-27)

**Wa Many-yuqa Shohba Nafsehi Faula-eka Humul Mufle-  
hoona.**

Whom Allah saved from temptation and miserliness they will emerge successful (in the Hereafter)

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ  
قَوَامًا - (الفرقان ع 5)

#### 11. MODERATE TREND -A GRACE OF ALLAH

**Wallazeena Iza Anfaqoo Lam yusrefoo Wa Lam Yaqtoroo  
Wa Kana Baina Zaleka Qawa-ma.**

It is the chief quality the servants of Benevolent Allah while spending they are not extravagant nor short sighted. But there trend is moderate and they take to the straght path.

(Alfurqan)

#### 12. OVERSEAS TRADE IS ESPECIALLY PROFITABLE

وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ - (2-63)

**Wal Fulkillati Tajri Fil Bahre Bema Yanfa-un-na-sa.**



And those boats and ships are symbols of the Might of Allah that carry useful goods of the people and sail into the sea.

### 13. PERMANANT BLESSING.

وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا الْخَيْرَ (الشورى ع 3)

کتبہ جمال الدین احمد دہلوی رالہندہ

**Wa Ma Indalla-he Khairun Wa Abqa Lillazeena Amanoo.**

Better and enduring compensation is for those 1) who have enjoyed faith and trust on their Fosterer 2) who refrain from committing major sin shamelessness and nudity 3) and when they grow angry they for give 4) who obey their Fosterer 5) who maintain Salat 6) who consult one another 7) who spend from the sustenance given by Allah 8) who take only due revenge after being excessviely offended and Vice is yudded by vice 9) who pardons others for their highhandedness and does goods to them on his part he is rewarded by Allah to the extent of this discretion 10) Still who avenges tiyranny he is not blamed 11) only those are blamed who are cruel to humanity and spread uncalled for rebellion in the country, they are to face dreadful tribulation. 12) whoever forgives high handedness of the other and pardons him it is bravery on part of such person.



